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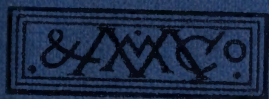


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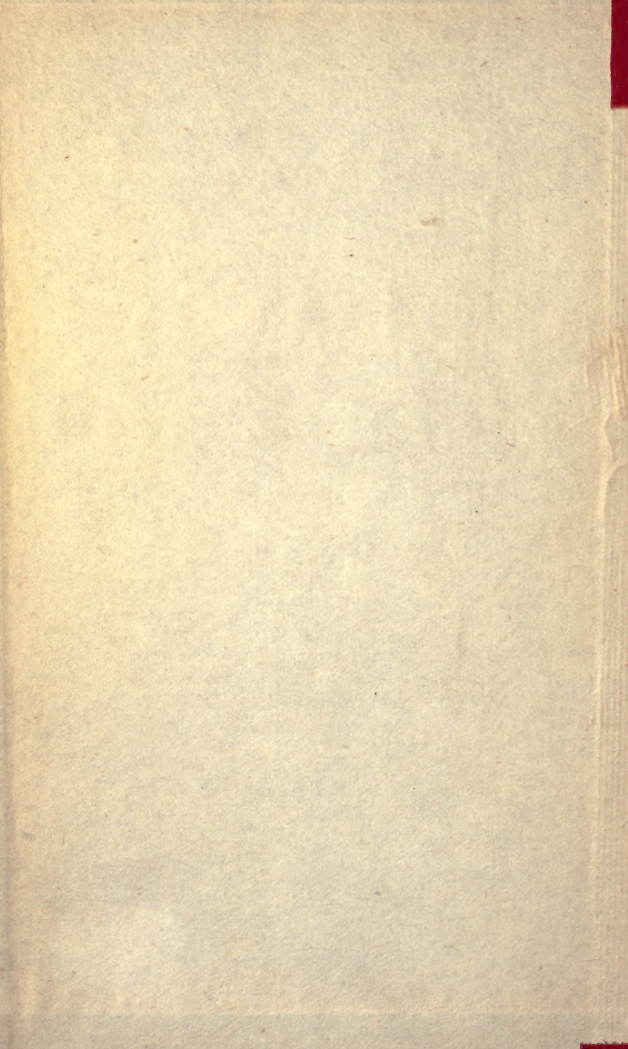
mentary Classics

PLATO  
LUTHYPHRO  
AND  
MENEXENUS

C. E. GRAVES M. A.



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## PREFACE.

THE two Dialogues contained in this Edition form a good introduction to Platonic study. They do not present any serious grammatical difficulties, nor is the subject-matter at all abstruse. The *Euthyphro* is an excellent example of the 'dialectic' method of Socrates, and exhibits in its delicate shades of meaning and expression the flexibility and precision of the most perfect Attic prose. The *Menexenus* is interesting as a typical specimen of those rhetorical compositions, in which the Athenians delighted to revive the glories of their native land.

In preparing this edition I have consulted throughout the recognized authorities, including Grote and Jowett. I have also to thank the Cambridge Public Orator for some manuscript notes on the *Menexenus*; and am indebted to Mr A. W. Spratt,

## PREFACE.

Fellow of St Catharine's College, Cambridge, for many useful hints, and in particular for the main part of Appendix B. References are given on points of grammar to Madvig's *Greek Syntax* and Goodwin's *Greek Moods and Tenses*. As it is possible that my edition of Thuc. iv. 1—41 may already be in the hands of some readers of this book, I have referred to it from time to time in order to avoid a repetition of the same note. Besides the figures denoting chapters and lines, Stephens's pages and letters are placed on the left of the text.

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## INTRODUCTION.

### EUTHYPHRO.

THIS Dialogue is very closely connected with the trial and condemnation of Socrates himself. Socrates meets Euthyphro, and tells him that he is threatened with an indictment as an innovator in religion, and as corrupting the youth of Athens. On hearing from Euthyphro that he too is involved in legal business, he inquires further, and learns that he is about to prosecute his father for murder, being convinced that piety requires this at his hands. Socrates naturally assumes that the duties of piety, and its nature, are fully known to such a man; and Euthyphro acknowledges that they are. Socrates begs Euthyphro to instruct him, in order that he may appease his antagonist, and escape the threatened trial.

Euthyphro agrees readily enough, and states his views without hesitation or misgiving. The remainder of the Dialogue is an admirable example of the system of question and answer by which Socrates tested unsound opinions. Euthyphro tries statement after statement, but he has no power of argument, and is easily led on to contradict himself. Socrates, as usual, leaves the question unsolved. He raises difficulties but does not find an answer. 'His talent', as Mr Grote observes, 'consists in exposing bad definitions not in providing good ones. This negative

function is all that he claims for himself—with deep regret that he can do no more'. The only points which may be considered as fully established in the *Euthyphro* are that the ordinary and obvious conceptions of piety are inadequate and unworthy, while the questions of duty to God and man are complex and manifold.

Precisely the opposite is the view on which religious bigotry has always acted. Euthyphro is the type of a bigot. While utterly destitute of imagination or logical faculty, and almost of thinking power, he is an upright, well-meaning, and conscientious man. But above all things he is possessed with a firm conviction that he is right in theory and in practice: he has no misgivings or hesitation: he is ready to carry out his convictions to the revolting extent of putting his father on his trial for murder. This last circumstance seems indeed a touch of caricature, a kind of *reductio ad absurdum*. At the same time brutality towards the old, and harshness to parents, formed a part of the darker side of Attic civilization. Such a prosecution as this is only worse in degree than many an act recorded or alluded to in the literature of Greece.

For further analysis of the Dialogue the student should refer to Grote and Jowett, and to the excellent introduction prefixed to Wells's edition of the *Euthyphro*.

#### MENEXENUS.

Socrates meets a friend who informs him that the Athenians are about to appoint an orator to pronounce the funeral eulogium of those who have been slain in war. Socrates responds in a tone of

playful exaggeration, extolling the powers of the public speakers ; and then, in answer to Menexenus, allows that he does not think it a difficult matter to speak on such a subject. He himself could speak if he were chosen. Nay more, he has learned a speech from Aspasia which would be suitable on this very occasion. The speech itself follows, and is indeed the main part of the work. Its supposed date is after the 'Peace of Antalcidas', long after the real Socrates was dead.

Whether this speech was a serious effort on the part of Plato to surpass the rhetoricians of the day, or whether it was meant as a parody on their speeches, is a question which has given rise to some discussion. On the one hand it is too good for a parody. If regarded as such, it reminds us of the criticism passed by a matter-of-fact reader on the *Rejected Addresses*, 'that they seemed very good addresses, and for his part he did not see why they were rejected'. So too this oration, though falling far short of the magnificent speech of Pericles which Thucydides has preserved, seems to have been fully equal to the average of such discourses. 'They conformed', says Professor Jowett, 'to a regular type. They began with gods and ancestors, and the legendary history of Athens, to which succeeded an almost equally fictitious account of later times. The Persian war formed the centre of the narrative: in the age of Isocrates and Demosthenes the Athenians were still living on the glories of Marathon and Salamis. The *Menexenus* casts a veil over the weak places of Athenian history. The war of Athens and Boeotia is a war of liberation ; the Athenians gave back the Spartans taken at Sphacteria out of kindness. Indeed...we democrats are the true aristocracy of virtue. These are the

platitudes and falsehoods in which Athenian history is disguised'. On the other hand it is too like a rhetorical exercise to seem worthy of the most brilliant and imaginative of Greek writers. With the exception of the splendid and impassioned appeal in the closing chapters, there is little originality of thought or expression, and no characteristic breadth of view. Plato only shows that he can equal Lysias or Isocrates: he does not surpass them. There remains the view that the *Menexenus* is not Plato's work. To quote again from Jowett—'Internal evidence seems to leave the question of authorship in doubt. There are merits and there are defects which might or might not be ascribed to Plato. The form of the work makes the enquiry difficult; the introduction and the finale wear the look either of Plato or of a skilful imitator of Plato. In this uncertainty, the express testimony of Aristotle<sup>1</sup> may perhaps turn the balance in its favour. It must be remembered also that the work was famous in antiquity, and is included in the Alexandrian catalogues of the Platonic writings'. See also Grote; who believed the *Menexenus* to have been written especially in rivalry of Lysias, who had lately put forward a funeral oration, and to whom Plato was undoubtedly antagonistic. The *Panegyricus* of Isocrates, though not a funeral oration, follows the same order of events, and may be consulted with advantage. Sandys's edition has been in my hands throughout, and throws much light on the funeral speeches and on the Greek rhetoricians generally.

<sup>1</sup> See note on *Menex.* 3. 8.



# ΕΥΘΥΦΡΩΝ<sup>1</sup>

ΤΑ ΤΟΥΤ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΕΥΘΥΦΡΩΝ, ΣΩΚΡΑΤΗΣ.

Α 1 ΕΥΘ. Τί νεώτερον, ὦ Σώκρατες, γέγονεν, ὅτι σὺ τὰς ἐν Λυκείῳ καταλιπὼν διατριβὰς ἐνθάδε νῦν διατρίβεις περὶ τὴν τοῦ βασιλέως στοάν; οὐ γάρ που καὶ σοί γε δίκη τις οὔσα τυγχάνει πρὸς τὸν βασιλέα ὥσπερ ἐμοί. 5

ΣΩ. Οὗτοι δὴ Ἀθηναῖοί γε, ὦ Εὐθύφρων, δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν.

ΕΥΘ. Τί φῆς; γραφήν σέ τις, ὡς ἔοικε, γέγραπται; οὐ γάρ ἐκείνό γε καταγνώσομαι, ὡς σὺ ἔτερον.

ΣΩ. Οὐ γὰρ οὖν.

ΕΥΘ. Ἀλλὰ σέ ἄλλος;

ΣΩ. Πάνν γε.

ΕΥΘ. Τίς οὗτος;

<sup>1</sup> ἢ περὶ ὁσίον πειραστικός.

ΣΩ. Οὐδ' αὐτὸς πάνυ τι γινώσκω, ὦ Εὐθύφρον, τὸν ἄνδρα· νέος γάρ τίς μοι φαίνεται καὶ ἀγνώσ' ὄνο- 15 μάζουσι μέντοι αὐτόν, ὥς ἐγώ μαι, Μέλητον. ἔστι δὲ τὸν δῆμον<sup>1</sup> Πιπθεύς, εἴ τινα νῶ ἔχεις Πιπθέα Μέλητον, οἷον τετανότριχα καὶ οὐ πάνυ εὐγένειον, ἐπίγρυπον δέ.

ΕΥΘ. Οὐκ ἐννοῶ, ὦ Σώκρατες· ἀλλὰ δὴ τίνα γρα- 20 φήν σε γέγραπται;

ΣΩ. Ἦντινα; οὐκ ἀγεννῇ, ἔμοιγε δοκεῖ· τὸ γὰρ νέον ὄντα τοσοῦτον πρᾶγμα ἐγνωκέναι οὐ φαῦλόν ἐστιν· ἐκεῖνος γάρ, ὥς φησιν, οἶδε, τίνα τρόπον οἱ νέοι δια- φθείρονται καὶ τίνες οἱ διαφθείροντες αὐτούς. καὶ κινδυνεύει σοφός τις εἶναι· καὶ τὴν ἐμὴν ἀμαθίαν 25 κατιδὼν ὥς διαφθείροντος τοὺς ἡλικιώτας αὐτοῦ, ἔρ- χεται κατηγορήσων μου ὥς πρὸς μητέρα πρὸς τὴν πόλιν. καὶ φαίνεται μοι τῶν πολιτικῶν μόνος ἄρ- 30 χεσθαι ὀρθῶς· ὀρθῶς γάρ ἐστι τῶν νέων πρῶτον ἐπι- μεληθῆναι, ὅπως ἔσονται ὃ τι ἄριστοι, ὥσπερ γεωργὸν 30 ἀγαθὸν τῶν νέων φυτῶν εἰκὸς πρῶτον ἐπιμεληθῆναι, μετὰ δὲ τοῦτο καὶ τῶν ἄλλων· καὶ δὴ καὶ Μέλητος 3 ἴσως πρῶτον μὲν ἡμᾶς ἐκκαθαίρει, τοὺς τῶν νέων τὰς βλάβστας διαφθείροντας, ὥς φησιν· ἔπειτα μετὰ τοῦτο δῆλον ὅτι τῶν πρεσβυτέρων ἐπιμεληθεὶς πλείστων καὶ 35 μεγίστων ἀγαθῶν αἷτιος τῇ πόλει γενήσεται, ὥς γε τὸ εἰκὸς ξυμβῆναι ἐκ τοιαύτης ἀρχῆς ἀρξαμένῳ.

2 ΕΥΘ. Βουλοίμην ἄν, ὦ Σώκρατες, ἀλλ' ὀρρωδῶ, μὴ τοῦναντίον γένηται. ἀτεχνῶς γάρ μοι δοκεῖ ἀφ' ἐστίας ἄρχεσθαι κακουργεῖν τὴν πόλιν, ἐπιχειρῶν ἀδι-

<sup>1</sup> τῶν δῆμων.

κεῖν σέ. καί μοι λέγε, τί καὶ ποιοῦντά σέ φησι δια-  
φθείρειν τοὺς νέους;

B ΣΩ. Ἄτοπα, ὦ θαυμάσιε, ὥς οὕτω γ' ἀκοῦσαι.  
φησὶ γάρ με ποιητὴν εἶναι θεῶν, καὶ ὥς καινοὺς ποι-  
οῦντα θεοὺς, τοὺς δ' ἀρχαίους οὐ νομίζοντα, ἐγράψατο  
τούτων αὐτῶν ἕνεκα, ὥς φησιν.

ΕΥΘ. Μανθάνω, ὦ Σώκρατες· ὅτι δὴ σὺ τὸ δαι- 10  
μόνιον φῆς σαυτῷ ἐκάστοτε γίνεσθαι. ὥς οὖν καινο-  
τομοῦντός σου περὶ τὰ θεῖα γέγραπται ταύτην τὴν γρα-  
φήν, καὶ ὥς διαβαλὼν δὴ ἔρχεται εἰς τὸ δικαστήριον,  
εἰδὼς ὅτι εὐδιάβολα τὰ τοιαῦτα πρὸς τοὺς πολλούς.  
C καὶ ἐμοῦ γάρ τοι, ὅταν τι λέγω ἐν τῇ ἐκκλησίᾳ περὶ 15  
τῶν θείων, προλέγων αὐτοῖς τὰ μέλλοντα, καταγελῶσιν  
ὥς μαινομένου. καίτοι οὐδὲν ὅ τι οὐκ ἀληθὲς εἶρηκα ὧν  
προεῖπον, ἀλλ' ὁμῶς φθονοῦσιν ἡμῖν πᾶσι τοῖς τοιού-  
τοις. ἀλλ' οὐδὲν αὐτῶν χρὴ φροντίζειν, ἀλλ' ὁμόσε  
ιέναι.

3 ΣΩ. ὦ φίλε Εὐθύφρων, ἀλλὰ τὸ μὲν καταγελασ-  
θῆναι ἴσως οὐδὲν πρᾶγμα. Ἀθηναίοις γάρ τοι, ὥς  
ἐμοὶ δοκεῖ, οὐ σφόδρα μέλει, ἂν τινα δεινὸν οἶωνται  
εἶναι, μὴ μέντοι διδασκαλικὸν τῆς αὐτοῦ σοφίας· ὃν  
D δ' ἂν καὶ ἄλλους οἶωνται ποιεῖν τοιούτους, θυμοῦνται, 5  
εἴτ' οὖν φθόνῳ, ὥς σὺ λέγεις, εἴτε δι' ἄλλο τι.

ΕΥΘ. Τούτου οὖν πέρι ὅπως ποτὲ πρὸς ἐμὲ ἔχου-  
σιν, οὐ πάννυ ἐπιθυμῶ πειραθῆναι.

ΣΩ. Ἴσως γὰρ σὺ μὲν δοκεῖς σπάνιον σεαυτὸν  
παρέχειν καὶ διδάσκειν οὐκ ἐθέλειν τὴν σεαυτοῦ σο- 10  
φίαν· ἐγὼ δὲ φοβοῦμαι μὴ ὑπὸ φιλανθρωπίας δοκῶ  
αὐτοῖς ὅ τί περ ἔχω ἐκκεχυμένως παντὶ ἀνδρὶ λέγειν,

οὐ μόνον ἄνευ μισθοῦ, ἀλλὰ καὶ προστιθεὶς ἂν ἡδέως,  
 Εἴ τίς μου ἐθέλοι ἀκούειν. εἰ μὲν οὖν, ὃ νῦν δὴ ἔλεγον,  
 μέλλοιέν μου καταγελαῖν, ὥσπερ σὺ φῆς σαυτοῦ, οὐδέν 15  
 ἂν εἴη ἀηδὲς παίζοντας καὶ γελῶντας ἐν τῷ δικαστηρίῳ  
 διαγαγεῖν, εἰ δὲ σπουδάσονται, τοῦτ' ἤδη ὅπῃ<sup>1</sup> ἀποβή-  
 σεται ἄδηλον πλὴν ὑμῖν τοῖς μάντεσιν.

ΕΥΘ. Ἄλλ' ἴσως οὐδὲν ἔσται, ὦ Σώκρατες, πρᾶγμα,  
 ἀλλὰ σύ τε κατὰ νοῦν ἀγωνιεῖ τὴν δίκην, οἶμαι δὲ καὶ 20  
 ἐμὲ τὴν ἐμήν.

4 ΣΩ. Ἔστι δὲ δὴ σοι, ὦ Εὐθύφρον, τίς ἡ δίκη;  
 φεύγεις αὐτὴν ἢ διώκεις;

ΕΥΘ. Διώκω.

ΣΩ. Τίνα;

4 ΕΥΘ. Ὃν διώκων αὐτὸν δοκῶ μαίνεσθαι.

5

ΣΩ. Τί δέ; πετόμενόν τινα διώκεις;

ΕΥΘ. Πολλοῦ γε δεῖ πέτεσθαι, ὅς γε τυγχάνει ὧν  
 εὖ μάλα πρεσβύτης.

ΣΩ. Τίς οὗτος;

ΕΥΘ. Ὁ ἐμὸς πατήρ.

10

ΣΩ. Ὁ σός, ὦ βέλτιστε;

ΕΥΘ. Πανν μὲν οὖν.

ΣΩ. Ἔστι δὲ τί τὸ ἐγκλημα καὶ τίνος ἡ δίκη;

ΕΥΘ. Φόνου, ὦ Σώκρατες.

ΣΩ. Ἡράκλεις ἢ που, ὦ Εὐθύφρον, ἀγνοεῖται 15  
 ὑπὸ τῶν πολλῶν ὅπῃ ποτὲ ὀρθῶς ἔχει. οὐ γὰρ οἶμαί  
 Β γε τοῦ ἐπιτυχόντος (ὀρθῶς) αὐτὸ πράξαι, ἀλλὰ πόρρω  
 που ἤδη σοφίας ἐλαύνοντος.

<sup>1</sup> ὅποι, ὅπου.



ΕΥΘ. Πόρρῳ μέντοι νῆ Δί', ὦ Σώκρατες.

ΣΩ. Ἔστι δὲ τῶν οἰκείων τις ὁ τεθνεὺς ὑπὸ τοῦ 20  
 σου πατρός; ἢ δῆλα δῆ· οὐ γὰρ ἂν πού γε ὑπὲρ ἄλλο-  
 τρίου ἐπεξῆμισθα φόνου αὐτῷ.

ΕΥΘ. Γελοῖον, ὦ Σώκρατες, ὅτι οἶει τι διαφέρειν,  
 εἴτε ἀλλότριος εἴτε οἰκεῖος ὁ τεθνεὺς, ἀλλ' οὐ τοῦτο  
 μόνον δεῖν φυλάττειν, εἴτε ἐν δίκῃ ἔκτεινεν ὁ κτείνας 25  
 εἴτε μὴ, καὶ εἰ μὲν ἐν δίκῃ, ἔαν, εἰ δὲ μὴ, ἐπεξιέναι,  
 ἔαν περ ὁ κτείνας συνέστιός σοι καὶ ὁμοτράπεζος ἦ.  
 C Ἴσον γὰρ τὸ μίasma γίνεται, ἔαν ξυνῆς τῷ τοιούτῳ  
 ξυνειδὼς καὶ μὴ ἀφοσιοῖς σεαυτόν τε καὶ ἐκείνον τῇ  
 δίκῃ ἐπεξιῶν. ἐπεὶ ὁ γε ἀποθανὼν πελάτης τις ἦν ἐμός, 30  
 καὶ ὡς ἐγεωργοῦμεν ἐν τῇ Νάξῳ, ἐθήτευσεν ἐκεῖ παρ'  
 ἡμῖν παροινήσας οὖν καὶ ὀργισθεὶς τῶν οἰκετῶν τινὶ  
 τῶν ἡμετέρων ἀποσφάττει αὐτόν· ὁ οὖν πατήρ ξυνδή-  
 σας τοὺς πόδας καὶ τὰς χεῖρας αὐτοῦ, καταβαλὼν εἰς  
 τάφρον τινά, πέμπει δεῦρο ἄνδρα πευσόμενον τοῦ ἐξῆ- 35  
 γητοῦ ὅ τι χρῆ<sup>1</sup> ποιεῖν. ἐν δὲ τούτῳ τῷ χρόνῳ τοῦ δεδε-  
 D μένου ὀλιγώρει τε καὶ ἡμέλει ὡς ἀνδροφόνου καὶ οὐδὲν  
 ὄν πρᾶγμα, εἰ καὶ ἀποθάνοι· ὅπερ οὖν καὶ ἔπαθεν. ὑπὸ  
 γὰρ λιμοῦ καὶ ῥίγους καὶ τῶν δεσμῶν ἀποθνήσκει πρὶν  
 τὸν ἄγγελον παρὰ τοῦ ἐξηγητοῦ ἀφικέσθαι. ταῦτα δῆ 40  
 οὖν καὶ ἀγανακτεῖ ὁ τε πατήρ καὶ οἱ ἄλλοι οἰκεῖοι, ὅτι  
 ἐγὼ ὑπὲρ τοῦ ἀνδροφόνου τῷ πατρὶ φόνου ἐπεξέρχομαι,  
 οὔτε ἀποκτείναντι, ὡς φασιν ἐκείνοι, οὔτ' εἰ ὁ τι μά-  
 λιστ' ἀπέκτεινεν, ἀνδροφόνου γε ὄντος τοῦ ἀποθανόν-  
 τος, οὐ δεῖν φροντίζειν ὑπὲρ τοῦ τοιούτου· ἀνόσιον γὰρ 45

<sup>1</sup> χρεῖη. ✓

Εἶναι τὸ νιὸν πατρὶ φόνου ἐπεξίεναι· κακῶς εἰδότες, ὦ Σώκρατες, τὸ θεῖον ὡς ἔχει τοῦ ὁσίου τε πέρι καὶ τοῦ ἀνοσίου.

ΣΩ. Σὺ δὲ δὴ πρὸς Διός, ὦ Εὐθύφρον, οὕτωςι ἀκριβῶς οἶε ἐπίστασθαι περὶ τῶν θείων, ὅπῃ ἔχει, καὶ 50  
τῶν ὁσίων τε καὶ ἀνοσίων, ὥστε τούτων οὕτω πραχθέν-  
των, ὡς σὺ λέγεις, οὐ φοβεῖ δικαζόμενος τῷ πατρί,  
ὅπως μὴ αὐτὸν ἀνόσιον πρᾶγμα τυγχάνῃς πράττων;

ΕΥΘ. Οὐδὲν γὰρ ἂν μου ὄφελος εἴη, ὦ Σώκρατες,  
5 οὐδέ τῳ ἂν διαφέροι Εὐθύφρων τῶν πολλῶν ἀνθρώπων, 55  
εἰ μὴ τὰ τοιαῦτα πάντα ἀκριβῶς εἰδείην.

5 ΣΩ. Ἄρ' οὖν μοι, ὦ θαυμάσιε Εὐθύφρον, κρά-  
τιστόν ἐστι μαθητῇ σὺ γενέσθαι καὶ πρὸ τῆς γραφῆς  
τῆς πρὸς Μέλητον αὐτὰ ταῦτα προκαλείσθαι αὐτὸν  
λέγοντα, ὅτι ἔγωγε καὶ ἐν τῷ ἔμπροσθεν χρόνῳ τὰ θεῖα  
περὶ πολλοῦ ἐποιούμην εἰδέναι, καὶ νῦν ἐπειδὴ με ἐκεῖ- 5  
νος αὐτοσχεδιάζοντά φησι καὶ καινοτομοῦντα περὶ τῶν  
θείων ἑξαμαρτάνειν, μαθητὴς δὴ γέγονα σός· καὶ εἰ μὲν,  
ὦ Μέλητε, φαίην ἂν, Εὐθύφρονα ὁμολογεῖς σοφὸν εἶναι  
B τὰ τοιαῦτα καὶ ὀρθῶς νομίζειν, καὶ ἐμὲ ἡγοῦ καὶ μὴ  
δικάζον· εἰ δὲ μή, ἐκείνῳ τῷ διδασκάλῳ λάχε δίκην 10  
πρότερον ἢ ἐμοί, ὡς τοὺς πρεσβυτέρους διαφθείροντι,  
ἐμέ τε καὶ τὸν αὐτοῦ πατέρα, ἐμὲ μὲν διδάσκοντι,  
ἐκείνον δὲ νουθετοῦντί τε καὶ κολάζοντι· καὶ εἰ μὴ  
μοι πείθεται μὴδ' ἀφίῃ τῆς δίκης ἢ ἀντ' ἐμοῦ γράφηται  
σέ, αὐτὰ ταῦτα λέγειν ἐν τῷ δικαστηρίῳ ἂ πρὸν κα- 15  
λὸν αὐτόν.

ΕΥΘ. Ναὶ μὰ Δί', ὦ Σώκρατες, εἰ ἄρα με ἐπιχει-  
ρῇσεις γράφεσθαι, εὐροῖμ' ἂν, ὡς οἶμαι, ὅπῃ σαθρός

ἐστι, καὶ πολὺ ἂν ἡμῖν πρότερον περὶ ἐκείνου λόγος  
γένοιτο<sup>1</sup> ἐν τῷ δικαστηρίῳ ἢ περὶ ἐμοῦ. 20

ΣΩ. Καὶ ἐγὼ τοι, ὦ φίλε ἐταῖρε, ταῦτα γιγνώσκων  
μαθητῆς ἐπιθυμῶ γενέσθαι σός, εἰδὼς ὅτι καὶ ἄλλος  
πού τις καὶ ὁ Μέλητος οὗτος σέ μὲν οὐδὲ δοκεῖ ὁρᾶν,  
ἐμέ δὲ οὕτως ὀξέως καὶ ῥαδίως κατεῖδεν, ὥστε ἀσεβείας  
ἐγράψατο. νῦν οὖν πρὸς Διὸς λέγε μοι, ὃ νῦν δὴ 25  
σαφῶς εἰδέναι δισχυρίζου· ποῖόν τι τὸ εὐσεβὲς φῆς  
εἶναι καὶ τὸ ἀσεβὲς καὶ περὶ φόνου καὶ περὶ τῶν  
D ἄλλων; ἢ οὐ ταυτόν ἐστιν ἐν πάσῃ πράξει τὸ ὅσιον  
αὐτὸ αὐτῷ, καὶ τὸ ἀνόσιον αὐτοῦ μὲν ὀσίου παντὸς 30  
ἐναντίον, αὐτὸ δὲ αὐτῷ ὁμοιον καὶ ἔχον μίαν τινὰ ἰδέαν  
κατὰ τὴν ἀνοσιότητα πᾶν ὃ τί περ ἂν μέλλῃ ἀνόσιον  
εἶναι;

ΕΥΘ. Πάντως δήπου, ὦ Σώκρατες.

6 ΣΩ. Λέγε δὴ, τί φῆς εἶναι τὸ ὅσιον καὶ τὸ ἀνό-  
σιον;

ΕΥΘ. Λέγω τοίνυν, ὅτι τὸ μὲν ὀσιόν ἐστιν ὅπερ  
ἐγὼ νῦν ποιῶ, τῷ ἀδικοῦντι ἢ περὶ φόνους ἢ περὶ ἱερῶν  
κλοπᾶς ἢ τι ἄλλο τῶν τοιούτων ἐξαμαρτάνοντι ἐπέξ- 5  
ιέναι, εἴαν τε πατὴρ ὦν τυγχάνῃ εἴαν τε μήτηρ εἴαν τε  
E ἄλλος ὅστισούν, τὸ δὲ μὴ ἐπεξιέναι ἀνόσιον· ἐπεί, ὦ  
Σώκρατες, θέασαι, ὥς μέγα σοι ἐρῶ τέκμηριον τοῦ  
νόμου ὅτι οὕτως ἔχει, ὃ καὶ ἄλλοις ἤδη εἶπον, ὅτι ταῦτα  
ὀρθῶς ἂν εἴη οὕτω γιγνόμενα, μὴ ἐπιτρέπειν τῷ ἀσε- 10  
βοῦντι μηδ' ἂν ὅστισούν τυγχάνῃ ὦν· αὐτοὶ γὰρ οἱ  
ἄνθρωποι τυγχάνουσι νομίζοντες τὸν Δία τῶν θεῶν

<sup>1</sup> ἐγένετο.

ἄριστον καὶ δικαιοτάτον, καὶ τοῦτον ὁμολογοῦσι τὸν  
 6 αὐτοῦ πατέρα δῆσαι, ὅτι τοὺς νιεῖς κατέπινεν οὐκ ἐν  
 δίκη, κάκῃνόν γε αὖ τὸν αὐτοῦ πατέρα ἐκτεμεῖν δι' 15  
 ἕτερα τοιαῦτα· ἐμοὶ δὲ χαλεπαίνουσιν, ὅτι τῷ πατρὶ  
 ἐπεξέρχομαι ἀδικοῦντι, καὶ οὕτως αὐτοὶ αὐτοῖς τὰ ἐναν-  
 τία λέγουσι περί τε τῶν θεῶν καὶ περὶ ἐμοῦ.

ΣΩ. Ἄρα γε, ὦ Εὐθύφρον, τοῦτ' ἐστίν, οὗ ἕνεκα  
 τὴν γραφὴν φεύγω, ὅτι τὰ τοιαῦτα ἐπειδάν τις περὶ 20  
 τῶν θεῶν λέγῃ, δυσχερῶς πως ἀποδέχομαι; δι' ἃ δὴ,  
 ὥς ἔοικε, φήσῃ τίς με ἐξαμαρτάνειν. νῦν οὖν εἰ καὶ  
 Β σοὶ ταῦτα ξυνδοκεῖ τῷ εὖ εἰδότε περὶ τῶν τοιούτων,  
 ἀνάγκη δὴ, ὥς ἔοικε, καὶ ἡμῖν ξυγχωρεῖν. τί γὰρ καὶ  
 φήσομεν, οἳ γε αὐτοὶ ὁμολογοῦμεν περὶ αὐτῶν μηδὲν 25  
 εἰδέναι; ἀλλὰ μοι εἰπὲ πρὸς Φιλίου, σὺ ὥς ἀληθῶς  
 ἡγεῖ ταῦτα οὕτω γεγονέναι;

ΕΥΘ. Καὶ ἔτι γε τούτων θαυμασιώτερα, ὦ Σω-  
 κρατες, ἃ οἱ πολλοὶ οὐκ ἴσασιν.

ΣΩ. Καὶ πόλεμον ἄρα ἡγεῖ σὺ εἶναι τῷ ὄντι ἐν 30  
 τοῖς θεοῖς πρὸς ἀλλήλους, καὶ ἔχθρας γε δεινὰς καὶ  
 μάχας καὶ ἄλλα τοιαῦτα πολλά, οἷα λέγεται τε ὑπὸ τῶν  
 C ποιητῶν, καὶ ὑπὸ τῶν ἀγαθῶν γραφέων τά τε ἄλλα  
 ἱερὰ ἡμῖν καταπεποίκιλται, καὶ δὴ καὶ τοῖς μεγάλοις  
 Παναθηναίοις ὁ πέπλος μεστὸς τῶν τοιούτων ποικιλμά- 35  
 των ἀνάγεται εἰς τὴν ἀκρόπολιν; ταῦτ' ἀληθῆ φῶμεν  
 εἶναι, ὦ Εὐθύφρον;

ΕΥΘ. Μὴ μόνα γε, ὦ Σώκρατες· ἀλλ' ὅπερ ἄρτι  
 εἶπον, καὶ ἄλλα σοι ἐγὼ πολλά, ἐάνπερ βούλῃ, περὶ  
 τῶν θείων διηγῆσομαι, ἃ σὺ ἀκούων εὖ οἶδ' ὅτι ἐκπλα- 40  
 γησει.



7 ΣΩ. Οὐκ ἂν θαυμάζοιμι. ἀλλὰ ταῦτα μὲν μοι  
 εἰσαυθίς ἐπὶ σχολῆς διηγῆσαι· νυνὶ δέ, ὅπερ ἄρτι σε  
 D ἡρόμην, πειρῶ σαφέστερον εἰπεῖν. οὐ γάρ με, ὦ ἑταῖρε,  
 τὸ πρότερον ἱκανῶς ἐδίδαξας ἐρωτήσαντα τὸ ὅσιον, ὃ τί  
 ποτ' εἶη, ἀλλὰ μοι εἶπες, ὅτι τοῦτο τυγχάνει ὅσιον ὄν, 5  
 ὃ σὺ νῦν ποιεῖς, φόβου ἐπεξιὼν τῷ πατρί.

ΕΥΘ. Καὶ ἀληθῆ γε ἔλεγον, ὦ Σώκρατες.

ΣΩ. Ἴσως. ἀλλὰ γάρ, ὦ Εὐθύφρων, καὶ ἄλλα  
 πολλὰ φῆς εἶναι ὅσια.

ΕΥΘ. Καὶ γὰρ ἔστιν<sup>1</sup>.

10

ΣΩ. Μέμνησαι οὖν, ὅτι οὐ τοῦτό σοι διεκελευόμην,  
 εἴν τι ἢ δύο με διδάξαι τῶν πολλῶν ὁσίων, ἀλλ' ἐκεῖνο  
 αὐτὸ τὸ εἶδος, ᾧ πάντα τὰ ὅσια ὁσιά ἐστιν; ἔφησθα  
 γάρ που μιᾷ ιδέᾳ τά τε ἀνόσια ἀνόσια εἶναι καὶ τὰ ὅσια  
 ὅσια· ἢ οὐ μνημονεύεις;

15

ΕΥΘ. Ἐγώ γε.

E ΣΩ. Ταύτην τοίνυν με αὐτὴν δίδαξον τὴν ιδέαν,  
 τίς ποτέ ἐστιν, ἵνα εἰς ἐκείνην ἀποβλέπων καὶ χρώμενος  
 αὐτῇ παραδείγματι, ὃ μὲν ἂν τοιοῦτον ᾗ, ὣν ἂν ἢ σὺ ἢ  
 ἄλλος τις πράττῃ, φῶ ὅσιον εἶναι, ὃ δ' ἂν μὴ τοιοῦτον, 20  
 μὴ φῶ.

ΕΥΘ. Ἄλλ' εἰ οὕτω βούλει, ὦ Σώκρατες, καὶ οὕτω  
 σοι φράσω.

ΣΩ. Ἄλλὰ μὴν βούλομαί γε.

ΕΥΘ. Ἔστι τοίνυν τὸ μὲν τοῖς θεοῖς προσφιλὲς 25  
 7 ὅσιον, τὸ δὲ μὴ προσφιλὲς ἀνόσιον.

ΣΩ. Παγκάλως, ὦ Εὐθύφρων, καὶ ὡς ἐγὼ ἐζήτουν

<sup>1</sup> ὅσια.

ἀποκρίνασθαί σε, οὕτω νῦν ἀπεκρίνω. εἰ μέντοι ἀληθῶς, τοῦτο οὐπω οἶδα, ἀλλὰ σὺ δῆλον ὅτι ἐπεκδιδάξεις ὥς ἐστιν ἀληθὴ ἃ λέγεις.

30

ΕΥΘ. Πάνυ μὲν οὖν.

8 ΣΩ. Φέρε δῆ, ἐπισκεψώμεθα, τί λέγομεν. τὸ μὲν θεοφιλές τε καὶ ὁ θεοφιλὴς ἄνθρωπος ὅσιος, τὸ δὲ θεομισὲς καὶ ὁ θεομισῆς ἀνόσιος· οὐ ταῦτόν δ' ἐστίν, ἀλλὰ τὸ ἐναντιώτατον τὸ ὅσιον τῷ ἀνοσίῳ· οὐχ οὕτως;

ΕΥΘ. Οὕτω μὲν οὖν.

5

ΣΩ. Καὶ εὖ γε φαίνεται εἰρηῆσθαι.

B ΕΥΘ. Δοκῶ, ὦ Σώκρατες· εἴρηται γάρ.

9 ΣΩ. Οὐκοῦν καὶ ὅτι στασιάζουσιν οἱ θεοί, ὦ Εὐθύφρον, καὶ διαφέρονται ἀλλήλοις καὶ ἔχθρα ἐστὶν ἐν αὐτοῖς πρὸς ἀλλήλους, καὶ τοῦτο εἴρηται;

10

ΕΥΘ. Εἴρηται γάρ.

ΣΩ. Ἐχθραν δὲ καὶ ὀργάς, ὦ ἄριστε, ἡ περὶ τίνων διαφορὰ ποιεῖ; ὧδε δὲ σκοπῶμεν. ἅρ' ἂν εἰ διαφεροίμεθα ἐγώ τε καὶ σὺ περὶ ἀριθμοῦ, ὁπότερα πλείω, ἢ περὶ τούτων διαφορὰ ἐχθροὺς ἂν ἡμᾶς ποιοῖ καὶ ὀργί- 15 ζεσθαι ἀλλήλοις, ἢ ἐπὶ λογισμὸν ἐλθόντες περὶ γε τῶν τοιούτων ταχὺ ἂν ἀπαλλαγεῖμεν;

ΕΥΘ. Πάνυ γε.

ΣΩ. Οὐκοῦν καὶ περὶ τοῦ μείζονος καὶ ἐλάττονος εἰ διαφεροίμεθα, ἐπὶ τὸ μετρεῖν ἐλθόντες ταχὺ παυ- 20 σαίμεθ' ἂν τῆς διαφορᾶς;

ΕΥΘ. Ἔστι ταῦτα.

ΣΩ. Καὶ ἐπὶ γε τὸ ἰστάναι ἐλθόντες, ὥς ἐγῶμαι, περὶ τοῦ βαρυτέρου τε καὶ κουφοτέρου διακριθεῖμεν ἂν;

ΕΥΘ. Πῶς γὰρ οὐ;

25

ΣΩ. Περὶ τίνος δὲ δὴ διενεχθέντες καὶ ἐπὶ τίνα κρίσιν οὐ δυνάμενοι ἀφικέσθαι ἐχθροὶ τε ἂν ἀλλήλοις εἶμεν καὶ ὀργιζοίμεθα; ἴσως οὐ πρόχειρόν σοί ἐστιν, D ἀλλ' ἐμοῦ λέγοντος σκόπει, εἰ τὰδ' ἐστὶ τό τε δίκαιον καὶ τὸ ἄδικον καὶ καλὸν καὶ αἰσχροὺν καὶ ἀγαθὸν καὶ 30 κακόν. ἄρ' οὐ ταῦτά ἐστι, περὶ ὧν διενεχθέντες καὶ οὐ δυνάμενοι ἐπὶ ἱκανὴν κρίσιν αὐτῶν ἔλθειν ἐχθροὶ ἀλλήλοις γιγνόμεθα, ὅταν γιγνώμεθα, καὶ ἐγὼ καὶ σὺ καὶ οἱ ἄλλοι ἄνθρωποι πάντες;

ΕΥΘ. Ἄλλ' ἐστὶν αὕτη ἡ διαφορά, ὃ Σώκρατες, 35 καὶ περὶ τούτων.

ΣΩ. Τί δέ; οἱ θεοί, ὃ Εὐθύφρων, οὐκ εἶπερ τι διαφέρονται, διὰ ταῦτα διαφέρουσιν ἄν;

ΕΥΘ. Πολλὴ ἀνάγκη.

E ΣΩ. Καὶ τῶν θεῶν ἄρα, ὃ γενναῖε Εὐθύφρων, 40 ἄλλοι ἄλλα δίκαια ἡγοῦνται κατὰ τὸν σὸν λόγον, καὶ καλὰ καὶ αἰσχροὺς καὶ ἀγαθὰ καὶ κακά· οὐ γὰρ ἂν που ἐστασίαζον ἀλλήλοις, εἰ μὴ περὶ τούτων διεφέροντο· ἢ γάρ;

ΕΥΘ. Ὅρθως λέγεις.

45

ΣΩ. Οὐκοῦν ἅπερ καλὰ ἡγοῦνται ἕκαστοι καὶ ἀγαθὰ καὶ δίκαια, ταῦτα καὶ φιλοῦσι, τὰ δὲ ἐναντία τούτων μισοῦσιν;

ΕΥΘ. Πάνυ γε.

ΣΩ. Ταῦτά δέ γε, ὡς σὺ φής, οἱ μὲν δίκαια ἡγοῦν- 50 ται, οἱ δὲ ἄδικα· περὶ ἃ καὶ ἀμφισβητοῦντες στασιά- 8 ζουσί τε καὶ πολεμοῦσιν ἀλλήλοις· ἄρ' οὐχ οὕτως;

ΕΥΘ. Οὕτως.

ΣΩ. Ταῦτά ἄρα, ὡς ἔοικε, μισεῖταί τε ὑπὸ τῶν

θεῶν καὶ φιλεῖται, καὶ θεομισῇ τε καὶ θεοφιλῇ ταῦτ' 55  
 ἂν εἴη.

ΕΥΘ. Ἐοικεν.

ΣΩ. Καὶ ὅσια ἄρα καὶ ἀνόσια τὰ αὐτὰ ἂν εἴη, ὦ  
 Εὐθύφρον, τούτῳ τῷ λόγῳ.

ΕΥΘ. Κινδυνεύει.

9 ΣΩ. Οὐκ ἄρα ὁ ἡρόμην ἀπεκρίνω, ὦ θαυμάσιε.  
 οὐ γὰρ τοῦτό γε ἡρώτων, ὁ τυγχάνει ταυτὸν ὃν ὁσιόν τε  
 καὶ ἀνόσιον· ὁ δ' ἂν θεοφιλὲς ᾖ, καὶ θεομισὲς ἐστίν, ὡς  
 ἔοικεν. ὥστε, ὦ Εὐθύφρον, ὁ σὺ νῦν ποιεῖς τὸν πατέρα  
 Β κολάζων, οὐδὲν θαυμαστόν, εἰ τοῦτο δρῶν τῷ μὲν Διὶ 5  
 προσφιλὲς ποιεῖς, τῷ δὲ Κρόνῳ καὶ τῷ Οὐρανῷ ἐχθρόν,  
 καὶ τῷ μὲν Ἡφαίστῳ φίλον, τῇ δὲ Ἥρᾳ ἐχθρόν· καὶ  
 εἴ τις ἄλλος τῶν θεῶν ἕτερος ἑτέρῳ διαφέρεται περὶ  
 αὐτοῦ, καὶ ἐκείνοις κατὰ ταῦτά.

ΕΥΘ. Ἄλλ' οἶμαι, ὦ Σώκρατες, περὶ γε τούτου 10  
 τῶν θεῶν οὐδένα ἕτερον ἑτέρῳ διαφέρεσθαι, ὡς οὐ δεῖ  
 δίκην διδόναι ἐκείνον, ὅς ἂν ἀδίκως τινὰ ἀποκτείνῃ.

ΣΩ. Τί δέ; ἀνθρώπων, ὦ Εὐθύφρον, ἤδη τινὸς  
 C ἤκουσας ἀμφισβητοῦντος, ὡς τὸν ἀδίκως ἀποκτείναντα  
 ἢ ἄλλο ἀδίκως ποιοῦντα ὀτιοῦν οὐ δεῖ δίκην διδόναι; 15

ΕΥΘ. Οὐδὲν μὲν οὖν παύονται ταῦτ' ἀμφισβη-  
 τοῦντες καὶ ἄλλοθι καὶ ἐν τοῖς δικαστηρίοις. ἀδικοῦν-  
 τες γὰρ πάμπολλα πάντα ποιοῦσι καὶ λέγουσι φεύγον-  
 τες τὴν δίκην.

ΣΩ. Ἡ καὶ ὁμολογοῦσιν, ὦ Εὐθύφρον, ἀδικεῖν, 20  
 καὶ ὁμολογοῦντες ὅμως οὐ δεῖν φασὶ σφᾶς διδόναι  
 δίκην;

ΕΥΘ. Οὐδαμῶς τοῦτό γε.



ΣΩ. Οὐκ ἄρα πᾶν γε ποιοῦσι καὶ λέγουσι. τοῦτο γάρ, οἶμαι, οὐ τολμῶσι λέγειν οὐδ' ἀμφισβητεῖν, ὥς 25 οὐχί, εἴπερ ἀδικοῦσί γε, δοτέον δίκην· ἀλλ', οἶμαι, οὐ φασιν ἀδικεῖν. ἦ γάρ;

D ΕΥΘ. Ἀληθῆ λέγεις.

ΣΩ. Οὐκ ἄρα ἐκείνó γε ἀμφισβητοῦσιν, ὥς οὐ τὸν ἀδικοῦντα δεῖ διδόναι δίκην· ἀλλ' ἐκείνο ἴσως ἀμ- 30 φισβητοῦσι, τὸ τίς ἐστιν ὁ ἀδικῶν καὶ τί δρῶν καὶ πότε.

ΕΥΘ. Ἀληθῆ λέγεις.

ΣΩ. Οὐκοῦν αὐτά γε ταῦτα καὶ οἱ θεοὶ πεπόνθασιν, εἴπερ στασιάζουσι περὶ τῶν δικαίων καὶ ἀδίκων, ὥς ὁ σὸς λόγος, καὶ οἱ μὲν φασιν ἀλλήλους ἀδικεῖν, οἱ 35 δὲ οὐ φασιν; ἐπεὶ ἐκείνó γε δήπου, ὦ θαυμάσιε, οὐδεὶς οὔτε θεῶν οὔτε ἀνθρώπων τολμᾷ λέγειν, ὥς οὐ τῷ γε ἀδικοῦντι δοτέον δίκην.

ΕΥΘ. Ναί, τοῦτο μὲν ἀληθὲς λέγεις, ὦ Σώκρατες, τό γε κεφάλαιον. 40

ΣΩ. Ἀλλ' ἕκαστόν γε, οἶμαι, ὦ Εὐθύφρον, τῶν πραχθέντων ἀμφισβητοῦσιν οἱ ἀμφισβητοῦντες, καὶ ἄνθρωποι καὶ θεοί, εἴπερ ἀμφισβητοῦσι θεοί· πράξεώς τινος πέρι διαφερόμενοι οἱ μὲν δικαίως φασὶν αὐτὴν πεπράχθαι, οἱ δὲ ἀδίκως· ἄρ' οὐχ οὕτως; 45

ΕΥΘ. Πάνυ γε.

10 ΣΩ. Ἴθι νῦν, ὦ φίλε Εὐθύφρον, δίδαξον καὶ ἐμέ, 9 ἵνα σοφώτερος γένωμαι, τί σοι τεκμήριόν ἐστιν, ὥς πάντες θεοὶ ἡγοῦνται ἐκείνον ἀδίκως τεθνάναι, ὃς ἂν θητεύων ἀνδροφόνος γενόμενος, ξυνδεθεὶς ὑπὸ τοῦ δεσπότου τοῦ ἀποθανόντος, φθάσῃ τελευτήσας διὰ τὰ 5 δεσμά, πρὶν τὸν ξυνδήσαντα παρὰ τῶν ἐξηγητῶν περὶ

αὐτοῦ πυθέσθαι τί χρὴ ποιεῖν, καὶ ὑπὲρ τοῦ τοιούτου  
 δὴ ὀρθῶς ἔχει ἐπεξιέναι καὶ ἐπισκῆπτεσθαι φόνου τὸν  
 υἱὸν τῷ πατρί· ἴθι, περὶ τούτων πειρῶ τι μοι σαφές  
 ἐνδείξασθαι, ὥς παντὸς μᾶλλον πάντες θεοὶ ἡγοῦνται 10  
 B ὀρθῶς ἔχειν ταύτην τὴν πράξιν· κἂν μοι ἱκανῶς ἐνδείξῃ,  
 ἐγκωμιάζων σε ἐπὶ σοφίᾳ οὐδέποτε παύσομαι.

EYΘ. Ἄλλ' ἴσως οὐκ ὀλίγον ἔργον ἐστίν, ὃ  
 Σώκρατες· ἐπεὶ πάνυ γε σαφῶς ἔχοιμι ἂν ἐπιδείξαι  
σοι.

ΣΩ. Μανθάνω· ὅτι σοι δοκῶ τῶν δικαστῶν δυσ- 15  
 μαθέστερος εἶναι· ἐπεὶ ἐκείνοις γε ἐνδείξει δῆλον ὅτι,  
 ὥς ἄδικά τέ ἐστι καὶ οἱ θεοὶ ἅπαντες τὰ τοιαῦτα μι-  
 σοῦσιν.

EYΘ. Πάνυ γε σαφῶς, ὃ Σώκρατες, ἐάν περ ἀκού-  
 σί γέ μου λέγοντος.

C 11 ΣΩ. Ἄλλ' ἀκούσονται, ἐάν περ εὖ δοκῇς λέγειν.  
 τόδε δέ σου ἐνενόησα ἅμα λέγοντος, καὶ πρὸς ἑμαυτὸν  
 σκοπῶ· εἰ ὃ τι μάλιστά με Εὐθύφρων διδάξειεν, ὥς οἱ  
 θεοὶ ἅπαντες τὸν τοιοῦτον θάνατον ἡγοῦνται ἄδικον  
 εἶναι, τί μᾶλλον ἐγὼ μεμάθηκα παρ' Εὐθύφρονος, τί 5  
 ποτ' ἐστὶ τὸ ὀσιόν τε καὶ τὸ ἀνόσιον; θεομισὲς μὲν γὰρ  
 τοῦτο τὸ ἔργον, ὥς ἔοικεν, εἴη ἂν· ἀλλὰ γὰρ οὐ τούτῳ  
 ἐφάνη ἄρτι ὠρισμένα τὸ ὀσιον καὶ μὴ· τὸ γὰρ θεομισὲς  
 ὄν καὶ θεοφιλὲς ἐφάνη· ὥστε τούτου ἀφίημί σε, ὃ  
 D Εὐθύφρον, καὶ εἰ βούλει, πάντες αὐτὸ ἡγείσθωσαν θεοὶ 10  
 ἄδικον καὶ πάντες μισούντων. ἀλλ' ἄρα τοῦτο νῦν  
 ἐπανορθούμεθα ἐν τῷ λόγῳ, ὥς ὃ μὲν ἂν πάντες οἱ θεοὶ  
 μισῶσιν, ἀνόσιόν ἐστιν, ὃ δ' ἂν φιλῶσιν, ὀσιον· ὃ δ' ἂν  
 οἱ μὲν φιλῶσιν, οἱ δὲ μισῶσιν, οὐδέτερα ἢ ἀμφοτέρα;

ἄρ' οὕτω βούλει ἡμῖν ὠρίσθαι νῦν περὶ τοῦ ὁσίου καὶ 15  
τοῦ ἀνοσίου;

ΕΥΘ. Τί γὰρ κωλύει, ὦ Σώκρατες;

ΣΩ. Οὐδὲν ἐμέ γε, ὦ Εὐθύφρον, ἀλλὰ σὺ δὴ τὸ  
σὸν σκόπει, εἰ τοῦτο ὑποθέμενος οὕτω ῥᾶστά με διδάξεις  
ὃ ὑπέσχου. 20

E ΕΥΘ. Ἄλλ' ἔγωγε φαίην ἂν τοῦτο εἶναι τὸ ὅσιον,  
ὃ ἂν πάντες οἱ θεοὶ φιλῶσι, καὶ τὸ ἐναντίον, ὃ ἂν  
πάντες οἱ θεοὶ μισῶσιν, ἀνόσιον.

ΣΩ. Οὐκοῦν ἐπισκοπῶμεν αὖ τοῦτο, ὦ Εὐθύφρον,  
εἰ καλῶς λέγεται, ἢ ἐῷμεν, καὶ οὕτως ἡμῶν τε αὐτῶν 25  
ἀποδεχώμεθα καὶ τῶν ἄλλων, εἰ μόνον φῇ τίς τι ἔχειν  
οὕτω, ξυγχωροῦντες ἔχειν; ἢ σκεπτέον τί λέγει ὁ λέγων;

ΕΥΘ. Σκεπτέον· οἶμαι μέντοι ἔγωγε τοῦτο νυνὶ  
καλῶς λέγεσθαι.

12 ΣΩ. Τάχ', ὦ ἡγαθέ, βέλτιον εἰσόμεθα. ἐννόησον  
10 γὰρ τὸ τοιόνδε· ἄρα τὸ ὅσιον, ὅτι ὁσιόν ἐστι, φιλεῖται  
ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται, ὁσιόν ἐστιν;

ΕΥΘ. Οὐκ οἶδ' ὅ τι λέγεις, ὦ Σώκρατες.

ΣΩ. Ἄλλ' ἐγὼ πειράσομαι σαφέστερον φράσαι. 5  
λέγομέν τι φερόμενον καὶ φέρον, καὶ ἀγόμενον καὶ  
ἄγον, καὶ ὀρώμενον καὶ ὀρῶν· καὶ πάντα τὰ τοιαῦτα  
μανθάνεις ὅτι ἕτερα ἀλλήλων ἐστὶ καὶ ἢ ἕτερα.

ΕΥΘ. Ἐγωγέ μοι δοκῶ μανθάνειν.

ΣΩ. Οὐκοῦν καὶ φιλούμενόν τί ἐστι, καὶ τούτου 10  
ἕτερον τὸ φιλοῦν;

ΕΥΘ. Πῶς γὰρ οὐ;

B ΣΩ. Λέγε δὴ μοι, πότερον τὸ φερόμενον, διότι  
φέρεται, φερόμενόν ἐστιν, ἢ δι' ἄλλο τι;

ΕΥΘ. Οὐκ, ἀλλὰ διὰ τοῦτο.

15

ΣΩ. Καὶ τὸ ἀγόμενον δῆ, διότι ἄγεται, καὶ τὸ ὀρώμενον, διότι ὀράται;

ΕΥΘ. Πάνυ γε.

ΣΩ. Οὐκ ἄρα διότι ὀρώμενόν ἐστι, διὰ τοῦτο ὀράται, ἀλλὰ τὸυναντίον διότι ὀράται, διὰ τοῦτο ὀρώμενον· οὐδὲ διότι ἀγόμενόν ἐστι, διὰ τοῦτο ἄγεται, ἀλλὰ διότι ἄγεται, διὰ τοῦτο ἀγόμενον· οὐδὲ διότι φερόμενον, φέρεται, ἀλλὰ διότι φέρεται, φερόμενον. ἄρα κατάδηλον, ὦ Εὐθύφρον, ὃ βούλομαι λέγειν; βούλομαι δὲ τόδε, ὅτι, εἴ τι γίγνεται ἢ τι πάσχει τι, οὐχ ὅτι γιγνόμενόν ἐστι, γίγνεται, ἀλλ' ὅτι γίγνεται, γιγνόμενόν ἐστιν· οὐδ' ὅτι πάσχον ἐστί, πάσχει, ἀλλ' ὅτι πάσχει, πάσχον ἐστίν· ἢ οὐ ξυγχωρεῖς οὕτως;

ΕΥΘ. \*Εγωγε.

ΣΩ. Οὐκοῦν καὶ τὸ φιλούμενον ἢ γιγνόμενόν τί ἐστιν ἢ πάσχον τι ὑπὸ τοῦ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Καὶ τοῦτο ἄρα οὕτως ἔχει, ὥσπερ τὰ πρότερα· οὐχ ὅτι φιλούμενόν ἐστι, φιλεῖται ὑπὸ ὧν φιλεῖται, ἀλλ' ὅτι φιλεῖται, φιλούμενον;

35

ΕΥΘ. Ἀνάγκη.

ΣΩ. Τί δῆ οὖν λέγομεν περὶ τοῦ ὀσίου, ὦ Εὐθύφρον; ἄλλο τι φιλεῖται ὑπὸ τῶν θεῶν πάντων, ὡς ὁ σὸς λόγος;

ΕΥΘ. Ναί.

40

ΣΩ. Ἄρα διὰ τοῦτο, ὅτι ὀσιόν ἐστιν, ἢ δι' ἄλλο τι;

ΕΥΘ. Οὐκ, ἀλλὰ διὰ τοῦτο.

ΣΩ. Διότι ἄρα ὁσιόν ἐστι, φιλεῖται, ἀλλ' οὐχ ὅτι φιλεῖται, διὰ τοῦτο ὁσιόν ἐστιν ;

ΕΥΘ. Ἐοικεν.

45

ΣΩ. Ἀλλὰ μὲν δὴ διότι γε φιλεῖται ὑπὸ θεῶν, φιλούμενόν ἐστι καὶ θεοφιλὲς τὸ θεοφιλές.

ΕΥΘ. Πῶς γὰρ οὐ ;

ΣΩ. Οὐκ ἄρα τὸ θεοφιλὲς ὁσιόν ἐστιν, ὃ Εὐθύφρων, οὐδὲ τὸ ὁσιον θεοφιλές, ὡς σὺ λέγεις, ἀλλ' ἕτερον 50  
τοῦτο τούτου.

E ΕΥΘ. Πῶς δὴ, ὃ Σώκρατες ;

ΣΩ. Ὅτι ὁμολογοῦμεν τὸ μὲν ὁσιον διὰ τοῦτο φιλεῖσθαι, ὅτι ὁσιόν ἐστιν, ἀλλ' οὐ διότι φιλεῖται, ὁσιον εἶναι· ἢ γάρ ;

55

ΕΥΘ. Ναί.

13 ΣΩ. Τὸ δέ γε θεοφιλὲς ὅτι φιλεῖται ὑπὸ θεῶν, αὐτῷ τούτῳ τῷ φιλεῖσθαι θεοφιλὲς εἶναι, ἀλλ' οὐχ ὅτι θεοφιλές, διὰ τοῦτο φιλεῖσθαι.

ΕΥΘ. Ἀληθῆ λέγεις.

ΣΩ. Ἀλλ' εἰ γε ταῦτόν ἦν, ὃ φίλε Εὐθύφρων, 5  
τὸ θεοφιλὲς καὶ τὸ ὁσιον,—εἰ μὲν διὰ τὸ ὁσιον εἶναι ἐφι-  
11 λείτο τὸ ὁσιον, καὶ διὰ τὸ θεοφιλὲς εἶναι ἐφιλείτο ἂν  
τὸ θεοφιλές· εἰ δὲ διὰ τὸ φιλεῖσθαι ὑπὸ θεῶν τὸ θεο-  
φιλὲς θεοφιλὲς ἦν, καὶ τὸ ὁσιον ἂν διὰ τὸ φιλεῖσθαι  
ὁσιον ἦν· νῦν δὲ ὁρᾷς ὅτι ἐναντίως ἔχεται, ὡς παντά- 10  
· πασιν ἐτέρῳ ὄντε ἀλλήλων. τὸ μὲν γάρ, ὅτι φιλεῖται,  
ἐστὶν οἷον φιλεῖσθαι· τὸ δ' ὅτι ἐστὶν οἷον φιλεῖσθαι,  
διὰ τοῦτο φιλεῖται· καὶ κινδυνεύεις, ὃ Εὐθύφρων, ἐρω-  
τώμενος τὸ ὁσιον, ὃ τί ποτ' ἔστι, τὴν μὲν οὐσίαν μοι  
αὐτοῦ σὺ βούλεσθαι δηλῶσαι, πάθος δέ τι περὶ αὐτοῦ 15



λέγειν, ὅτι πέπονθε τοῦτο τὸ ὄσιον, φιλεῖσθαι ὑπὸ  
 B πάντων θεῶν· ὃ τι δὲ ὄν, οὐπω εἶπες. εἰ οὖν σοι  
 φίλον, μή με ἀποκρύψῃ, ἀλλὰ πάλιν εἰπὲ ἐξ ἀρχῆς, τί  
 ποτε ὄν τὸ ὄσιον εἴτε φιλεῖται ὑπὸ θεῶν εἴτε ὃ τι δὴ  
 πάσχει· οὐ γὰρ περὶ τούτου διοισόμεθα· ἀλλ' εἰπὲ 20  
 προθύμως, τί ἐστὶ τό τε ὄσιον καὶ τὸ ἀνόσιον;

EYΘ. Ἀλλ', ὦ Σώκρατες, οὐκ ἔχω ἔγωγε ὅπως  
 σοι εἶπω ὃ νοῶ. περιέρχεται γάρ πως ἡμῖν αἰὲ ὃ ἂν  
 ὑποθώμεθα<sup>1</sup>, καὶ οὐκ ἐθέλει μένειν ὅπου ἂν ἰδρυσώμεθα  
 αὐτό.

ΣΩ. Τοῦ ἡμετέρου προγόνου, ὦ Εὐθύφρον, ἔοικεν  
 C εἶναι Δαιδάλου τὰ ὑπὸ σοῦ λεγόμενα. καὶ εἰ μὲν αὐτὰ  
 ἐγὼ ἔλεγον καὶ ἐτιθέμην, ἴσως ἂν με ἐπέσκωπτες, ὥς  
 ἄρα καὶ ἐμοὶ κατὰ τὴν ἐκείνου ξυγγένειαν τὰ ἐν τοῖς  
 λόγοις ἔργα ἀποδιδράσκει καὶ οὐκ ἐθέλει μένειν ὅπου 30  
 ἂν τις αὐτὰ θῇ· νῦν δέ—σαί γὰρ αἱ ὑποθέσεις εἰσὶν·  
 ἄλλου δὴ τινος δεῖ σκώμματος. οὐ γὰρ ἐθέλουσι σοὶ  
 μένειν, ὥς καὶ αὐτῷ σοι δοκεῖ.

EYΘ. Ἐμοὶ δὲ δοκεῖ σχεδόν τι τοῦ αὐτοῦ σκώμ-  
 ματος, ὦ Σώκρατες, δεῖσθαι τὰ λεγόμενα· τὸ γὰρ περι- 35  
 ιέναι τούτοις τοῦτο καὶ μὴ μένειν ἐν τῷ αὐτῷ οὐκ ἐγώ  
 D εἶμι ὃ ἐντιθείς, ἀλλὰ σύ μοι δοκεῖς ὃ Δαίδαλος· ἐπεὶ  
 ἐμοῦ γε ἔνεκα ἔμενεν ἂν ταῦτα οὕτως.

ΣΩ. Κινδυνεύω ἄρα, ὦ ἐταῖρε, ἐκείνου τοῦ ἀνδρός  
 δεινότερος γεγονέναι τὴν τέχνην τοσοῦτῳ, ὅσῳ ὃ μὲν τὰ 40  
 αὐτοῦ μόνα ἐποίει οὐ μένοντα, ἐγὼ δὲ πρὸς τοῖς ἑμαν-  
 τοῦ, ὥς ἔοικε, καὶ τὰ ἀλλότρια. καὶ δῆτα τοῦτό μοι

<sup>1</sup> προθώμεθα.

τῆς τέχνης ἐστὶ κομψότατον, ὅτι ἄκων εἰμὶ σοφός.  
 ἐβουλόμην γὰρ ἂν μοι τοὺς λόγους μένειν καὶ ἀκι-  
 νήτως ἰδρῦσθαι μᾶλλον ἢ πρὸς τῇ Δαιδάλου σοφίᾳ 45  
 Ε τὰ Ταντάλου χρήματα γενέσθαι. καὶ τούτων μὲν ἄδην·  
 ἐπειδὴ δέ μοι δοκεῖς σὺ τρυφᾶν, αὐτός σοι ξυμπρο-  
 θυμήσομαι δεῖξαι ὅπως ἂν με διδάξαις περὶ τοῦ ὀσίου  
 καὶ μὴ προαποκάμης· ἰδὲ γὰρ εἰ οὐκ ἀναγκαῖόν σοι  
 δοκεῖ δίκαιον εἶναι πᾶν τὸ ὀσιον. 50

ΕΥΘ. Ἔμοιγε.

ΣΩ. Ἄρ' οὖν καὶ πᾶν τὸ δίκαιον ὀσιον, ἢ τὸ μὲν  
 12 ὀσιον πᾶν δίκαιον, τὸ δὲ δίκαιον οὐ πᾶν ὀσιον, ἀλλὰ  
 τὸ μὲν αὐτοῦ ὀσιόν, τὸ δέ τι καὶ ἄλλο;

ΕΥΘ. Οὐχ ἔπομαι, ὦ Σώκρατες, τοῖς λεγομένοις. 55

ΣΩ. Καὶ μὴν νεώτερός γέ μου εἶ οὐκ ἔλαττον ἢ  
 ὅσῳ σοφώτερος· ἀλλ', ὃ λέγω, τρυφᾷς ὑπὸ πλούτου  
 τῆς σοφίας. ἀλλ', ὦ μακάριε, ξύντεινε σαυτόν· καὶ  
 γὰρ οὐδὲ χαλεπὸν κατανοῆσαι ὃ λέγω. λέγω γὰρ δὴ  
 τὸ ἐναντίον ἢ ὃ ποιητῆς ἐποίησεν ὃ ποιήσας 60

Ζῆνα δὲ τόν θ' ἔρξαντα, καὶ ὃς τάδε πάντ' ἐφύ-  
 τευσεν,

Β Οὐκ ἐθέλεις εἰπεῖν· ἵνα γὰρ δέος, ἔνθα καὶ αἰδώς.  
 ἐγὼ οὖν τούτῳ διαφέρομαι τῷ ποιητῇ.—εἵπω σοι ὅπη;

ΕΥΘ. Πάνυ γε.

ΣΩ. Οὐ δοκεῖ μοι εἶναι, ἵνα δέος, ἔνθα καὶ αἰδώς· 65  
 πολλοὶ γάρ μοι δοκοῦσι καὶ νόσους καὶ πενίας καὶ ἄλλα  
 πολλὰ τοιαῦτα δεδιότες δεδιέναι μὲν, αἰδεῖσθαι δὲ μηδὲν  
 ταῦτα ἃ δεδίασιν. οὐ καὶ σοὶ δοκεῖ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἄλλ' ἵνα γε αἰδώς, ἔνθα καὶ δέος εἶναι· ἐπεὶ 70

ἔστιν ὅστις αἰδούμενός τι πρᾶγμα καὶ αἰσχυρόμενος οὐ  
C πεφόβηται τε καὶ δέδοικεν ἅμα δόξαν πονηρίας;

ΕΥΘ. Δέδοικε μὲν οὖν.

ΣΩ. Οὐκ ἄρ' ὀρθῶς ἔχει λέγειν ἵνα γὰρ δέος, ἔνθα  
καὶ αἰδώς· ἀλλ' ἵνα μὲν αἰδώς, ἔνθα καὶ δέος, οὐ μέντοι 75  
ἵνα γε δέος, πανταχοῦ αἰδώς. ἐπὶ πλέον γάρ, οἶμαι,  
δέος αἰδούς· μόριον γὰρ αἰδώς δέους, ὥσπερ ἀριθμοῦ  
περιττόν, ὥστε οὐχ ἵνα περ ἀριθμός, ἔνθα καὶ περιττόν,  
ἵνα δὲ περιττόν, ἔνθα καὶ ἀριθμός. ἔπει γάρ που  
νῦν γε;

80

ΕΥΘ. Πάνυ γε.

ΣΩ. Τὸ τοιοῦτον τοίνυν καὶ ἐκεῖ λέγων ἡρώτων,  
ἄρα ἵνα δίκαιον, ἔνθα καὶ ὅσιον, ἢ ἵνα μὲν ὅσιον, ἔνθα  
D καὶ δίκαιον, ἵνα δὲ δίκαιον, οὐ πανταχοῦ ὅσιον· μόριον  
γὰρ τοῦ δικαίου τὸ ὅσιον. οὕτω φῶμεν ἢ ἄλλως σοι 85  
δοκεῖ;

ΕΥΘ. Οὐκ, ἀλλ' οὕτω. φαίνει γάρ μοι ὀρθῶς  
λέγειν.

14 ΣΩ. Ὅρα δὴ τὸ μετὰ τοῦτο. εἰ γὰρ μέρος τὸ  
ὅσιον τοῦ δικαίου, δεῖ δὴ ἡμᾶς, ὡς ἔοικεν, ἐξευρεῖν τὸ  
ποῖον μέρος ἂν εἴη τοῦ δικαίου τὸ ὅσιον. εἰ μὲν οὖν  
σύ με ἡρώτας τι τῶν νῦν δὴ, οἷον ποῖον μέρος ἐστὶν  
ἀριθμοῦ τὸ ἄρτιον καὶ τίς ὢν τυγχάνει οὗτος ὁ ἀριθμός, 5  
εἶπον ἂν ὅτι ὅς ἂν μὴ σκαληνὸς ἢ ἀλλ' ἰσοσκελὴς· ἢ  
οὐ δοκεῖ σοι;

ΕΥΘ. Ἐμοιγε.

E ΣΩ. Πειρώ δὴ καὶ σὺ ἐμὲ οὕτω διδάξαι, τὸ ποῖον  
μέρος τοῦ δικαίου ὁσιόν ἐστιν, ἵνα καὶ Μελήτῳ λέγω- 10  
μεν μηκέθ' ἡμᾶς ἀδικεῖν μηδ' ἀσεβείας γράφεσθαι, ὡς

ἱκανῶς ἤδη παρὰ σοῦ μεμαθηκότας τά τε εὐσεβῇ καὶ  
 ὅσια καὶ τὰ μή.

ΕΥΘ. Τοῦτο τοίνυν ἔμοιγε δοκεῖ, ὦ Σώκρατες, τὸ  
 μέρος τοῦ δικαίου εἶναι εὐσεβές τε καὶ ὅσιον, τὸ περὶ 15  
 τὴν τῶν θεῶν θεραπείαν· τὸ δὲ περὶ τὴν τῶν ἀνθρώπων  
 τὸ λοιπὸν εἶναι τοῦ δικαίου μέρος.

15 ΣΩ. Καὶ καλῶς γέ μοι, ὦ Εὐθύφρον, φαίνει λέ-  
 13 γειν· ἀλλὰ σμικροῦ τινὸς ἔτι ἐνδεής εἰμι· τὴν γὰρ  
 θεραπείαν οὐπω ξυνίημι ἥντινα ὀνομάζεις. οὐ γάρ που  
 λέγεις γε, οἳαί περ καὶ αἱ περὶ τὰ ἄλλα θεραπείαι εἰσι,  
 τοιαύτην καὶ περὶ θεοῦς. λέγομεν γάρ που—οἷον φα- 5  
 μέν, ἵππους οὐ πᾶς ἐπίσταται θεραπεύειν, ἀλλ' ὁ ἵππι-  
 κός· ἢ γάρ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἢ γάρ που ἵππικὴ ἵππων θεραπεία.

ΕΥΘ. Ναί.

10

ΣΩ. Οὐδέ γε κύνας πᾶς ἐπίσταται θεραπεύειν,  
 ἀλλ' ὁ κυνηγετικός.

ΕΥΘ. Οὕτως.

ΣΩ. Ἢ γάρ που κυνηγετικὴ κυνῶν θεραπεία.

B ΕΥΘ. Ναί.

15

ΣΩ. Ἢ δὲ βοηλατικὴ βοῶν.

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἢ δὲ δὴ ὁσιότης τε καὶ εὐσέβεια θεῶν, ὦ  
 Εὐθύφρον; οὕτω λέγεις;

ΕΥΘ. Ἔγωγε.

20

ΣΩ. Οὐκοῦν θεραπεία γε πᾶσα ταῦτόν διαπρατ-  
 τεται; οἷον τοιῶνδε· ἐπ' ἀγαθῷ τινί ἐστι καὶ ὠφελεία  
 τοῦ θεραπευομένου, ὥσπερ ὁρᾷς δὴ ὅτι οἱ ἵπποι ὑπὸ

τῆς ἵππικῆς θεραπευόμενοι ὠφελοῦνται καὶ βελτίους γίνονται· ἢ οὐ δοκοῦσί σοι;

25

ΕΥΘ. Ἐμοιγε.

ΣΩ. Καὶ οἱ κύνες γέ που ὑπὸ τῆς κυνηγετικῆς,  
C καὶ οἱ βόες ὑπὸ τῆς βοηλατικῆς, καὶ τᾶλλα πάντα ὡσαύτως· ἢ ἐπὶ βλάβῃ οἶει τοῦ θεραπευομένου τὴν  
θεραπείαν εἶναι;

30

ΕΥΘ. Μὰ Δί' οὐκ ἔγωγε.

ΣΩ. Ἀλλ' ἐπ' ὠφελείᾳ;

ΕΥΘ. Πῶς δ' οὔ;

ΣΩ. Ἡ οὖν καὶ ἡ ὁσιότης θεραπεία οὔσα θεῶν  
ὠφέλειά τέ ἐστι θεῶν καὶ βελτίους τοὺς θεοὺς ποιεῖ;  
καὶ σὺ τοῦτο ξυγχωρήσῃς ἄν, ὥς ἐπειδάν τι ὅσιον  
ποιῆς, βελτίῳ τινὰ τῶν θεῶν ἀπεργάζῃ;

35

ΕΥΘ. Μὰ Δί' οὐκ ἔγωγε.

ΣΩ. Οὐδὲ γὰρ ἐγώ, ὦ Εὐθύφρον, οἶμαί σε τοῦτο  
λέγειν· πολλοῦ καὶ δέω· ἀλλὰ τούτου δὴ ἔνεκα καὶ  
D ἀνηρόμην, τίνα ποτὲ λέγοις τὴν θεραπείαν τῶν θεῶν,  
οὐχ ἡγούμενός σε τοιαύτην λέγειν.

40

ΕΥΘ. Καὶ ὀρθῶς γε, ὦ Σώκρατες· οὐ γὰρ τοι-  
αύτην λέγω.

ΣΩ. Εἴεν· ἀλλὰ τίς δὴ θεῶν θεραπεία εἴη ἂν ἡ  
ὁσιότης;

45

ΕΥΘ. Ἦνπερ, ὦ Σώκρατες, οἱ δοῦλοι τοὺς δεσπό-  
τας θεραπεύουσιν.

ΣΩ. Μανθάνω· ὑπηρετικὴ τις ἂν, ὥς ἔοικεν, εἴη  
θεοῖς.

50

ΕΥΘ. Πάνυ μὲν οὖν.

16 ΣΩ. Ἐχοις ἂν οὖν εἰπεῖν, ἡ ἱατροῖς ὑπηρετικὴ εἰς



τίνος ἔργου ἀπεργασίαν τυγχάνει οὐσα ὑπηρετική; οὐκ εἰς ὑγιείας οἶει;

ΕΥΘ. Ἐγωγε.

ΣΩ. Τί δέ; ἡ ναυπηγοῖς ὑπηρετική εἰς τίνος ἔργου ἀπεργασίαν ὑπηρετική ἐστίν;

Ε ΕΥΘ. Δῆλον ὅτι, ὦ Σώκρατες, εἰς πλοίου.

ΣΩ. Καὶ ἡ οἰκοδόμοις γέ που εἰς οἰκίας;

ΕΥΘ. Ναί.

ΣΩ. Εἰπὲ δὴ, ὦ ἄριστε· ἡ δὲ θεοῖς ὑπηρετική εἰς 10 τίμος ἔργου ἀπεργασίαν ὑπηρετική ἂν εἴη; δῆλον γὰρ ὅτι σὺ οἶσθα, ἐπειδήπερ τά γε θεῖα κάλλιστα γε φῆς εἰδέναι ἀνθρώπων.

ΕΥΘ. Καὶ ἀληθῆ γε λέγω, ὦ Σώκρατες.

ΣΩ. Εἰπὲ δὴ πρὸς Διός, τί ποτ' ἐστὶν ἐκεῖνο τὸ 15 πάγκαλον ἔργον, ὃ οἱ θεοὶ ἀπεργάζονται ἡμῖν ὑπηρεταῖς χρώμενοι;

ΕΥΘ. Πολλὰ καὶ καλά, ὦ Σώκρατες.

14 ΣΩ. Καὶ γὰρ οἱ στρατηγοί, ὦ φίλε· ἀλλ' ὅμως τὸ κεφάλαιον αὐτῶν ῥαδίως ἂν εἴποις, ὅτι νίκην ἐν τῷ 20 πολέμῳ ἀπεργάζονται· ἢ οὐ;

ΕΥΘ. Πῶς δ' οὐ;

ΣΩ. Πολλὰ δέ γ' οἶμαι καὶ καλά καὶ οἱ γεωργοί· ἀλλ' ὅμως τὸ κεφάλαιον αὐτῶν ἐστὶ τῆς ἀπεργασίας ἡ 25 ἐκ τῆς γῆς τροφή.

ΕΥΘ. Πάνυ γε.

ΣΩ. Τί δὲ δὴ; τῶν πολλῶν καὶ καλῶν ἃ οἱ θεοὶ ἀπεργάζονται, τί τὸ κεφάλαιόν ἐστι τῆς ἐργασίας;

ΕΥΘ. Καὶ ὀλίγον σοι πρότερον εἶπον, ὦ Σώκρατες, 30 ὅτι πλείονος ἔργου ἐστὶν ἀκριβῶς ταῦτα πάντα ὥς

ἔχει μαθεῖν· τόδε μέντοι σοι ἀπλῶς λέγω, ὅτι ἐὰν μὲν κεχαρισμένα τις ἐπίστηται τοῖς θεοῖς λέγειν τε καὶ πράττειν εὐχόμενός τε καὶ θύων, ταῦτ' ἔστι τὰ ὅσια, καὶ σώζει τὰ τοιαῦτα τοὺς τε ἰδίους οἴκους καὶ τὰ κοινὰ τῶν πόλεων· τὰ δ' ἐναντία τῶν κεχαρισμένων ἀσεβῇ, ἃ 35  
 δῆ καὶ ἀνατρέπει ἅπαντα καὶ ἀπόλλυσιν.

- 17 ΣΩ. Ἡ πολὺ μοι διὰ βραχυτέρων, ὦ Εὐθύφρον, εἰ ἐβούλον, εἶπες ἂν τὸ κεφάλαιον ὧν ἡρώτων. ἀλλὰ γὰρ οὐ πρόθυμός με εἰ διδάξαι· δηλὸς εἶ. καὶ γὰρ νῦν  
 C ἐπειδὴ ἐπ' αὐτῷ ἦσθα, ἀπετράπου· ὃ εἰ ἀπεκρίνω, ἱκανῶς ἂν ἤδη παρὰ σοῦ τὴν ὁσιότητα ἐμεμαθήκη. νῦν δέ— 5  
 ἀνάγκη γὰρ τὸν ἐρώντα τῷ ἐρωμένῳ ἀκολουθεῖν, ὅπῃ<sup>1</sup> ἂν ἐκεῖνος ὑπάγῃ· τί δὴ αὐτὸν λέγεις τὸ ὅσιον εἶναι καὶ τὴν ὁσιότητα; οὐχὶ ἐπιστήμην τινὰ τοῦ θύειν τε καὶ εὐχεσθαι;

ΕΥΘ. Ἐγωγε.

10

ΣΩ. Οὐκοῦν τὸ θύειν δωρεῖσθαι ἔστι τοῖς θεοῖς, τὸ δ' εὐχεσθαι αἰτεῖν τοὺς θεούς;

ΕΥΘ. Καὶ μάλα, ὦ Σώκρατες.

ΣΩ. Ἐπιστήμη ἄρα αἰτήσεως καὶ δόσεως θεοῖς D ὁσιότης ἂν εἴη ἐκ τούτου τοῦ λόγου.

15

ΕΥΘ. Πάνυ καλῶς, ὦ Σώκρατες, ξυνήκας ὃ εἶπον.

ΣΩ. Ἐπιθυμητὴς γάρ εἰμι, ὦ φίλε, τῆς σῆς σοφίας καὶ προσέχω τὸν νοῦν αὐτῇ, ὥστε οὐ χαμαὶ πεσεῖται ὃ τι ἂν εἴπῃς. ἀλλὰ μοι λέξον, τίς αὕτη ἡ ὑπηρεσία ἔστι τοῖς θεοῖς; αἰτεῖν τε φῆς αὐτοὺς καὶ 20  
 διδόναι ἐκείνοις;

<sup>1</sup> ὅποι, ὅπου.

ΕΥΘ. Ἐγωγε.

18 ΣΩ. Ἄρ' οὖν οὐ τὸ ὀρθῶς αἰτεῖν ἂν εἴη, ὧν δεόμεθα παρ' ἐκείνων, ταῦτα αὐτοὺς αἰτεῖν;

ΕΥΘ. Ἀλλὰ τί;

Ε ΣΩ. Καὶ αὐτὸ διδόναι ὀρθῶς, ὧν ἐκεῖνοι τυγχάνουσι δεόμενοι παρ' ἡμῶν, ταῦτα ἐκείνοις αὐτὸ ἀντιδω- 5  
ρεῖσθαι; οὐ γάρ που τεχνικόν γ' ἂν εἴη δωροφορεῖν διδόντα τῷ ταῦτα ὧν οὐδὲν δεῖται.

ΕΥΘ. Ἀληθῆ λέγεις, ὦ Σώκρατες.

ΣΩ. Ἐμπορικὴ ἄρα τις ἂν εἴη, ὦ Εὐθύφρον, τέχνη ἢ ὁσιότης θεοῖς καὶ ἀνθρώποις παρ' ἀλλήλων.

10

ΕΥΘ. Ἐμπορικὴ, εἰ οὕτως ἡδίων σοι ὀνομάζειν.

ΣΩ. Ἀλλ' οὐδὲν ἡδιον ἔμοιγε, εἰ μὴ τυγχάνει ἀληθὲς ὄν. φράσον δέ μοι, τίς ἢ ὠφέλεια τοῖς θεοῖς τυγχάνει οὕσα ἀπὸ τῶν δώρων ὧν παρ' ἡμῶν λαμβάνου- 15  
σιν; ἃ μὲν γὰρ διδόασιν, παντὶ δῆλον· οὐδὲν γὰρ ἡμῖν ἐστὶν ἀγαθὸν ὃ τι ἂν μὴ ἐκεῖνοι δώσιν· ἃ δὲ παρ' 15  
ἡμῶν λαμβάνουσιν, τί ὠφελοῦνται; ἢ τοσοῦτον αὐτῶν πλεονεκτοῦμεν κατὰ τὴν ἐμπορίαν, ὥστε πάντα τὰγαθὰ παρ' αὐτῶν λαμβάνομεν, ἐκεῖνοι δὲ παρ' ἡμῶν οὐδέν;

ΕΥΘ. Ἀλλ' οἶει, ὦ Σώκρατες, τοὺς θεοὺς ὠφε- 20  
λεῖσθαι ἀπὸ τούτων ἃ παρ' ἡμῶν λαμβάνουσιν;

ΣΩ. Ἀλλὰ τί δῆποτ' ἂν εἴη ταῦτα, ὦ Εὐθύφρον, τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς;

ΕΥΘ. Τί δ' οἶει ἄλλο ἢ τιμὴ τε καὶ γέρα καὶ ὅπερ ἐγὼ ἄρτι ἔλεγον, χάρις;

25

Β ΣΩ. Κεχαρισμένον ἄρα ἐστίν, ὦ Εὐθύφρον, τὸ ὅσιον, ἀλλ' οὐχὶ ὠφέλιμον οὐδὲ φίλον τοῖς θεοῖς;

ΕΥΘ. Οἶμαι ἔγωγε πάντων γε μάλιστα φίλον.

ΣΩ. Τοῦτο ἄρ' ἐστὶν αὖ, ὡς ἔοικε, τὸ ὄσιον, τὸ τοῖς θεοῖς φίλον.

30

ΕΥΘ. Μάλιστα γέ.

- 19 ΣΩ. Θαυμάσει οὖν ταῦτα λέγων, ἐάν σοι οἱ λόγοι φαίνωνται μὴ μένοντες ἀλλὰ βαδίζοντες, καὶ ἐμὲ αἰτιάσει τὸν Δαίδαλον βαδίζοντας αὐτοὺς ποιεῖν, αὐτὸς ὢν πολὺ γε τεχνικώτερος τοῦ Δαιδάλου καὶ κύκλῳ περι-  
 5 ἰόντα ποιῶν; ἢ οὐκ αἰσθάνει ὅτι ὁ λόγος ἡμῖν περι-  
 ελθὼν πάλιν εἰς ταῦτόν ἤκει; μέμνησαι γάρ που ὅτι  
 C ἐν τῷ ἔμπροσθεν τό τε ὄσιον καὶ τὸ θεοφιλὲς οὐ ταῦτόν  
 ἡμῖν ἐφάνη, ἀλλ' ἕτερα ἀλλήλων· ἢ οὐδὲ μέμνησαι;

ΕΥΘ. Ἐγώ γε.

ΣΩ. Νῦν οὖν οὐκ ἐννοεῖς, ὅτι τὸ τοῖς θεοῖς φίλον 10  
 φῆς ὄσιον εἶναι; τοῦτο δὲ ἄλλο τι ἢ θεοφιλὲς  
 γίγνεται; ἢ οὐ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Οὐκοῦν ἢ ἄρτι οὐ καλῶς ὠμολογοῦμεν, ἢ εἰ  
 τότε καλῶς, νῦν οὐκ ὀρθῶς τιθέμεθα.

15

ΕΥΘ. Ἐοικεν.

- 20 ΣΩ. Ἐξ ἀρχῆς ἄρα ἡμῖν πάλιν σκεπτέον, τί ἐστι  
 τὸ ὄσιον· ὡς ἐγώ, πρὶν ἂν μάθω, ἐκὼν εἶναι οὐκ ἀπο-  
 D δειλιάσω. ἀλλὰ μὴ με ἀτιμάσης, ἀλλὰ παντὶ τρόπῳ  
 προσέχων τὸν νοῦν ὃ τι μάλιστα νῦν εἶπὲ τὴν ἀλήθειαν.  
 οἶσθα γάρ, εἴπερ τις ἄλλος ἀνθρώπων, καὶ οὐκ ἀφετέος 5  
 εἶ, ὥσπερ ὁ Πρωτεύς, πρὶν ἂν εἴπῃς. εἰ γὰρ μὴ ἤδησθα  
 σαφῶς τό τε ὄσιον καὶ τὸ ἀνόσιον, οὐκ ἔστιν ὅπως ἂν  
 ποτε ἐπεχείρησας ὑπὲρ ἀνδρὸς θητὸς ἄνδρα πρεσβύτην  
 πατέρα διωκάθειν φόνον, ἀλλὰ καὶ τοὺς θεοὺς ἂν ἔδειςας  
 παρακινδυνεύειν, μὴ οὐκ ὀρθῶς αὐτὸ ποιήσεις, καὶ τοὺς 10

ἀνθρώπους ἡσχύνθης. νῦν δὲ εὖ οἶδ' ὅτι σαφῶς οἶει  
 Ε εἰδέναι τό τε ὅσιον καὶ μὴ· εἰπὲ οὖν, ὦ βέλτιστε Εὐθύ-  
 φρον, καὶ μὴ ἀποκρύψῃς ὅ τι αὐτὸ ἡγεί.

ΕΥΘ. Εἰσαῦθις τοίνυν, ὦ Σώκρατες· νῦν γὰρ  
 σπεύδω ποι, καί μοι ὦρα ἀπιέναι.

15

ΣΩ. Οἶα ποιεῖς, ὦ ἑταῖρε· ἀπ' ἐλπίδος με κατα-  
 βαλὼν μεγάλης ἀπέρχει, ἣν εἶχον, ὥς παρὰ σοῦ μαθὼν  
 γὰ τε ὅσια καὶ μὴ, καὶ τῆς πρὸς Μέλητον γραφῆς ἀπαλ-  
 λάξομαι, ἐνδειξάμενος ἐκείνῳ ὅτι σοφὸς ἦδη παρ' Εὐθύ-  
 16 φρονος τὰ θεῖα γέγονα καὶ ὅτι οὐκέτι ὑπ' ἀγνοίας 20  
 αὐτοσχέδιόζω οὐδὲ καινοτομῶ περὶ αὐτά, καὶ δὴ καὶ  
 τὸν ἄλλον βίον ὅτι ἄμεινον βιωσοίμην.





# ΜΕΝΕΞΕΝΟΣ<sup>1</sup>

ΤΑ ΤΟΥΤ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΣΩΚΡΑΤΗΣ, ΜΕΝΕΞΕΝΟΣ.

1  
234 ΣΩ. Ἐξ ἀγορᾶς ἢ πόθεν Μενέξενος ;  
MEN. Ἐξ ἀγορᾶς, ὦ Σώκρατες, καὶ ἀπὸ τοῦ βουλευτηρίου.

ΣΩ. Τί μάλιστα σὺ πρὸς βουλευτήριον ; ἢ δῆλα δὴ ὅτι παιδεύσεως καὶ φιλοσοφίας ἐπὶ τέλει ἡγεῖ εἶναι, 5 καὶ ὥς ἱκανῶς ἤδη ἔχων ἐπὶ τὰ μείζω ἐπινοεῖς τρέπεσθαι, καὶ ἄρχειν ἡμῶν, ὦ θαυμάσιε, ἐπιχειρεῖς τῶν πρεσβυτέρων τηλικούτος ὢν, ἵνα μὴ ἐκλίπη ὑμῶν ἡ οἰκία αἰετῖνα ἡμῶν ἐπιμελητὴν παρεχομένη ;

MEN. Ἐὰν σύ γε, ὦ Σώκρατες, ἔᾶς καὶ συμβουλευῇς<sup>2</sup> ἄρχειν, προθυμήσομαι· εἰ δὲ μή, οὐ. νῦν μέντοι 10

<sup>1</sup> ἢ ἐπιτάφιος· ἠθικός.

<sup>2</sup> συμβουλεύη.

ἀφικόμην πρὸς τὸ βουλευτήριον πυθόμενος, ὅτι ἡ βουλὴ μέλλει αἰρεῖσθαι ὅστις ἐρεῖ ἐπὶ τοῖς ἀποθανούσι· ταφὰς γὰρ οἶσθα ὅτι μέλλουσι ποιεῖν.

ΣΩ. Πάνυ γε· ἀλλὰ τίνα εἶλοντο;

15

MEN. Οὐδένα, ἀλλὰ ἀνεβάλοντο εἰς τὴν αὔριον. οἶμαι μέντοι Ἀρχῖνον ἢ Δίωνα αἰρεθήσεσθαι.

C 2 ΣΩ. Καὶ μήν, ὦ Μενέξενε, πολλαχῇ<sup>1</sup> κινδυνεύει καλὸν εἶναι τὸ ἐν πολέμῳ ἀποθνήσκειν. καὶ γὰρ ταφῆς καλῆς τε καὶ μεγαλοπρεποῦς τυγχάνει, καὶ ἐὰν πένης τις ὢν τελευτήσῃ, καὶ ἐπαίνου αὐτῷ ἔτυχε, καὶ ἐὰν φαῦλος ᾖ, ὑπ' ἀνδρῶν σοφῶν τε καὶ οὐκ εἰκῇ ἐπαινούντων, ἀλλὰ ἐκ πολλοῦ χρόνου λόγους παρεσκευασμένων, οἳ οὕτω καλῶς ἐπαινοῦσιν, ὥστε καὶ τὰ προσόντα καὶ τὰ μὴ περὶ ἐκά- 5  
235 στον λέγοντες, κάλλιστά πως τοῖς ὀνόμασι ποικίλλοντες, γοητεύουσιν ἡμῶν τὰς ψυχάς, καὶ τὴν πόλιν ἐγκωμιάζοντες κατὰ πάντας τρόπους καὶ τοὺς τετελευτη- 10  
κότας ἐν τῷ πολέμῳ καὶ τοὺς προγόνους ἡμῶν ἅπαντας τοὺς ἔμπροσθεν καὶ αὐτοὺς ἡμᾶς τοὺς ἔτι ζῶντας ἐπαινοῦντες· ὥστ' ἔγωγε, ὦ Μενέξενε, γενναίως πάνυ δια-  
τίθεμαι ἐπαινούμενος ὑπ' αὐτῶν, καὶ ἐκάστοτε ἔστηκα  
B ἀκροώμενος καὶ κηλούμενος, ἡγούμενος ἐν τῷ παρα- 15  
χρῆμα μείζων καὶ γενναιότερος καὶ καλλίων γεγονέναι. καὶ οἷα δὴ τὰ πολλὰ αἰεὶ μετ' ἐμοῦ ξένοι τινὲς ἔπονται καὶ ξυνακροῶνται, πρὸς οὓς ἐγὼ σεμνότερος ἐν τῷ παραχρῆμα γίγνομαι· καὶ γὰρ ἐκείνοι ταῦτά ταῦτα δοκοῦσί μοι πᾶσχειν καὶ πρὸς ἐμὲ καὶ πρὸς τὴν ἄλλην 20  
πόλιν, θαυμασιωτέραν αὐτὴν ἡγεῖσθαι εἶναι ἢ πρότερον,

<sup>1</sup> πολλαχού.

ὑπὸ τοῦ λέγοντος ἀναπειθόμενοι· καὶ μοι αὕτη ἡ σεμ-  
νότης παραμένει ἡμέρας πλείω ἢ τρεῖς· οὕτως ἔναυλος  
C ὁ λόγος τε καὶ ὁ φθόγγος παρὰ τοῦ λέγοντος ἐνδύεται  
εἰς τὰ ὦτα, ὥστε μόγισ τετάρτη ἢ πέμπτη ἡμέρα ἀνα- 25  
μιμνήσκομαι ἑμαυτοῦ καὶ αἰσθάνομαι οὐ γῆς εἰμί, τέως  
δὲ οἶμαι μόνον οὐκ ἐν μακάρων νήσοις οἰκεῖν· οὕτως  
ἡμῖν οἱ ῥήτορες δεξιοί εἰσιν.

3 MEN. Ἄεὶ σὺ προσπαίξεις, ὦ Σώκρατες, τοὺς  
ῥήτορας· νῦν μέντοι οἶμαι ἐγὼ τὸν αἰρεθέντα οὐ πάνυ  
εὐπορήσειν· ἐξ ὑπογόνου γὰρ παντάπασιν ἡ αἵρεσις  
γέγονεν, ὥστε ἴσως ἀναγκασθήσεται ὁ λέγων ὥσπερ  
αὐτοσχεδιάζειν.

D ΣΩ. Πόθεν, ὦ ἄγαθέ; εἰσὶν ἐκάστοις τούτων λόγοι  
παρεσκευασμένοι, καὶ ἅμα οὐδὲ αὐτοσχεδιάζειν τά γε  
τοιαῦτα χαλεπόν· εἰ μὲν γὰρ δέοι Ἀθηναίους ἐν Πελο-  
ποννησίοις εὖ λέγειν ἢ Πελοποννησίους ἐν Ἀθηναίοις,  
ἀγαθοῦ ἂν ῥήτορος δέοι τοῦ πείσοντος καὶ εὐδοκιμή- 10  
σοντος· ὅταν δέ τις ἐν τούτοις ἀγωνίζεται, οὕσπερ καὶ  
ἐπαινεί, οὐδὲν μέγα δοκεῖν εὖ λέγειν.

MEN. Οὐκ οἶε, ὦ Σώκρατες;

ΣΩ. Οὐ μέντοι μὰ Δία.

E MEN. Ἡ οἶε οἷός τ' ἂν εἶναι αὐτὸς εἰπεῖν, εἰ δέοι 15  
καὶ ἔλοιτό σε ἡ βουλή;

ΣΩ. Καὶ ἐμοὶ μὲν γε, ὦ Μενέξενε, οὐδὲν θαυμα-  
στὸν οἶω τ' εἶναι εἰπεῖν, ὅτι τυγχάνει διδάσκαλος οὕσα  
οὐ πάνυ φαύλη περὶ ῥητορικῆς, ἀλλ' ἥπερ καὶ ἄλλους  
πολλοὺς καὶ ἀγαθοὺς πεποίηκε ῥήτορας, ἕνα δὲ καὶ 20  
διαφέροντα τῶν Ἑλλήνων, Περικλέα τὸν Ξανθίππου.

MEN. Τίς αὕτη; ἢ δῆλον ὅτι Ἀσπασίαν λέγεις;

ΣΩ. Λέγω γάρ, καὶ Κόννον γέ τὸν Μητροβίου·  
 236 οὗτοι γάρ μοι δύο εἰσὶ διδάσκαλοι, ὁ μὲν μουσικῆς, ἡ  
 δὲ ῥητορικῆς. οὕτω μὲν οὖν τρεφόμενον ἄνδρα οὐδὲν 25  
 θαυμαστὸν δεινὸν εἶναι λέγειν· ἀλλὰ καὶ ὅστις ἐμοῦ  
 κάκιον ἐπαιδεύθη, μουσικὴν μὲν ὑπὸ Λάμπρου παιδευ-  
 θείς, ῥητορικὴν δὲ ὑπ' Ἀντιφώντος τοῦ Ῥαμνουσίου,  
 ὁμως καὶ οὗτος οἷός τ' εἴη Ἀθηναίους γε ἐν Ἀθηναίοις  
 ἐπαινῶν εὐδοκιμεῖν.

4 ΜΕΝ. Καὶ τί ἂν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν;

ΣΩ. Αὐτὸς μὲν παρ' ἐμαυτοῦ ἴσως οὐδέν, Ἀσπα-  
 Β σίας δὲ καὶ χθὲς ἠκροώμην περαινούσης ἐπιτάφιον  
 λόγον περὶ αὐτῶν τούτων. ἤκουσε γὰρ ἅπερ σὺ λέγεις,  
 ὅτι μέλλοιεν Ἀθηναῖοι αἰρεῖσθαι τὸν ἐρῶντα· ἔπειτα 5  
 τὰ μὲν ἐκ τοῦ παραχρῆμά μοι διήει, οἷα δέοι λέγειν, τὰ  
 δὲ πρότερον ἐσκεμμένη, ὅτε μοι δοκεῖ συνετίθει τὸν  
 ἐπιτάφιον λόγον, ὃν Περικλῆς εἶπε, περιλείμματ' ἅττα  
 ἐξ ἐκείνου συγκολλῶσα.

ΜΕΝ. Ἡ καὶ μνημονεύσαις ἂν ἃ ἔλεγεν Ἀσπα- 10  
 σία;

ΣΩ. Εἰ μὴ ἀδικῶ γε· ἐμάνθανόν γέ τοι παρ' αὐτῆς,  
 C καὶ ὀλίγου πληγὰς ἔλαβον, ὅτι ἐπελανθανόμην.

ΜΕΝ. Τί οὖν οὐ διῆλθες;

ΣΩ. Ἄλλ' ὅπως μὴ μοι χαλεπανεῖ ἡ διδάσκαλος, 15  
 ἂν ἐξενέγκω αὐτῆς τὸν λόγον.

ΜΕΝ. Μηδαμῶς, ὦ Σώκρατες, ἀλλ' εἰπέ, καὶ πάνν  
 μοι χαριεῖ, εἴτε Ἀσπασίας βούλει λέγειν εἴτε ὅτουοῦν·  
 ἀλλὰ μόνον εἰπέ.

ΣΩ. Ἄλλ' ἴσως μου καταγελάσει, ἂν σοι δόξω 20  
 πρεσβύτης ὢν ἔτι παίζειν.



MEN. Οὐδαμῶς, ὦ Σώκρατες, ἀλλ' εἰπὲ παντὶ τρώπῳ.

- 5 ΣΩ. Ἀλλὰ μέντοι σοί γε δεῖ χαρίζεσθαι, ὥστε  
 D καὶ ὀλίγον, εἴ με κελεύοις ἀποδύντα ὀρχήσασθαι, χαρι-  
 σαίμην ἄν, ἐπειδὴ γε μόνῳ ἐσμέν. ἀλλ' ἄκουε. ἔλεγε  
 γάρ ὡς ἐγῶμαι, ἀρξαμένη λέγειν ἀπ' αὐτῶν τῶν τεθνεώ-  
 των οὕτωςί. Ἔργῳ μὲν ἡμῖν οἶδε ἔχουσι τὰ προσή- 5  
 κοντα σφίσιν αὐτοῖς, ὧν τυχόντες πορεύονται τὴν  
 εἰμαρμένην πορείαν, προπεμφθέντες κοινῇ μὲν ὑπὸ τῆς  
 πόλεως, ἰδίᾳ δὲ ὑπὸ τῶν οἰκείων· λόγῳ δὲ δὴ τὸν  
 λειπόμενον κόσμον ὃ τε νόμος προστάττει ἀποδοῦναι  
 E τοῖς ἀνδράσι καὶ χρή. ἔργων γὰρ εὖ πραχθέντων λόγῳ 10  
 καλῶς ῥηθέντι μνήμη καὶ κόσμος τοῖς πράξασι γίγνεται  
 παρὰ τῶν ἀκουσάντων· δεῖ δὴ τοιούτου τινὸς λόγου,  
 ὅστις τοὺς μὲν τετελευτηκότας ἱκανῶς ἐπαινέσεται, τοῖς  
 δὲ ζῶσιν εὐμενῶς παραινέσεται, ἐκγόνοις μὲν καὶ ἀδελ-  
 φοῖς μιμεῖσθαι τὴν τῶνδε ἀρετὴν παρακελευόμενος, 15  
 πατέρας δὲ καὶ μητέρας καὶ εἴ τινες τῶν ἄνωθεν ἔτι  
 προγόνων λείπονται, τούτους δὲ παραμυθούμενος. τίς  
 237 οὖν ἂν ἡμῖν τοιοῦτος λόγος φανείη; ἢ πόθεν ἂν ὀρθῶς  
 ἀρξαίμεθα ἄνδρας ἀγαθοὺς ἐπαινοῦντες, οἳ ζῶντές τε  
 τοὺς ἑαυτῶν εὐφραίνον δι' ἀρετὴν, καὶ τὴν τελευτὴν 20  
 ἀντὶ τῆς τῶν ζώντων σωτηρίας ἡλλάξαντο; δοκεῖ μοι  
 χρῆναι κατὰ φύσιν, ὥσπερ ἀγαθοὶ ἐγένοντο, οὕτω καὶ  
 ἐπαινεῖν αὐτούς. ἀγαθοὶ δ' ἐγένοντο διὰ τὸ φῦναι ἐξ  
 ἀγαθῶν. τὴν εὐγένειαν οὖν πρῶτον αὐτῶν ἐγκωμιά-  
 B ζωμεν, δεύτερον δὲ τροφήν τε καὶ παιδείαν· ἐπὶ δὲ 25  
 τούτοις τὴν τῶν ἔργων πράξιν ἐπιδείζωμεν, ὥς καλὴν  
 καὶ ἀξίαν τούτων ἀπεφάναντο.

- 6 Τῆς δ' εὐγενείας πρῶτον ὑπῆρξε τοῖσδε ἢ τῶν προ-  
 γόνων γενέσεις οὐκ ἔπηλυσ οὔσα, οὐδὲ τοὺς ἐκγόνους  
 τούτους ἀποφνηαμένη μετοικούντας ἐν τῇ χώρᾳ ἄλλοθεν  
 σφῶν ἠκόντων, ἀλλ' αὐτόχθονας καὶ τῷ ὄντι ἐν πατρίδι  
 οἰκοῦντας καὶ ζῶντας, καὶ τρεφομένους οὐχ ὑπὸ μητρυνῆς 5  
 ὡς ἄλλοι, ἀλλ' ὑπὸ μητρὸς τῆς χώρας ἐν ᾗ ᾤκουν, καὶ νῦν  
 C κείσθαι τελευτήσαντας ἐν οἰκείοις τόποις τῆς τεκούσης  
 καὶ θρεψάσης καὶ ὑποδεξαμένης. δικαιοτάτον δὴ κοσμη-  
 σαι πρῶτον τὴν μητέρα αὐτήν· οὕτω γὰρ συμβαίνει ἅμα  
 καὶ ἡ τῶνδε εὐγένεια κοσμουμένη.
- 7 Ἔστι δὲ ἀξία ἡ χώρα καὶ ὑπὸ πάντων ἀνθρώπων  
 ἐπαινέσθαι, οὐ μόνον ὑφ' ἡμῶν, πολλαχῇ μὲν καὶ ἄλλῃ,  
 πρῶτον δὲ καὶ μέγιστον ὅτι τυγχάνει οὔσα θεοφιλῆς.  
 μαρτυρεῖ δὲ ἡμῶν τῷ λόγῳ ἡ τῶν ἀμφισβητησάντων  
 περὶ αὐτῆς θεῶν ἕρις τε καὶ κρίσις· ἦν δὴ θεοὶ ἐπῆ- 5  
 D νεσαν, πῶς οὐχ ὑπ' ἀνθρώπων γε ξυμπάντων δικαία  
 ἐπαινέσθαι; δεύτερος δὲ ἔπαινος δικαίως ἂν αὐτῆς εἴη,  
 ὅτι ἐν ἐκείνῳ τῷ χρόνῳ, ἐν ᾧ ἡ πᾶσα γῆ ἀνεδίδου καὶ  
 ἔφυε ζῶα παντοδαπά, θηρία τε καὶ βοτᾶ, ἐν τούτῳ ἡ  
 ἡμετέρα θηρίων μὲν ἀγρίων ἄγονος καὶ καθαρά ἐφάνη, 10  
 ἐξελέξατο δὲ τῶν ζώων καὶ ἐγέννησεν ἄνθρωπον, ὃ  
 συνέσει τε ὑπερέχει τῶν ἄλλων καὶ δίκην καὶ θεοὺς  
 E μόνον νομίζει. μέγα δὲ τεκμήριον τούτῳ τῷ λόγῳ, ὅτι  
 ἦδε ἔτεκεν ἡ γῆ τοὺς τῶνδ' τε καὶ ἡμετέρους προγόνους·  
 πᾶν γὰρ τὸ τεκὸν τροφήν ἔχει ἐπιτηδείαν ᾧ ἂν τέκῃ· 15  
 ᾧ καὶ γυνὴ δῆλη τεκοῦσά τε ἀληθῶς καὶ μή, ἀλλ'  
 ὑποβαλλομένη, εἰ μὴ ἔχῃ πηγὰς τροφῆς τῷ γεννω-  
 μένῳ. ὃ δὴ καὶ ἡ ἡμετέρα γῆ τε καὶ μήτηρ ἱκανὸν  
 τεκμήριον παρέχεται ὡς ἀνθρώπους γεννησαμένη· μόνῃ

γὰρ ἐν τῷ τότε καὶ πρώτη τροφήν ἀνθρωπείαν ἤνεγκε 20  
 238 τὸν τῶν πυρῶν καὶ κριθῶν καρπὸν, ᾧ κάλλιστα καὶ  
 ἄριστα τρέφεται τὸ ἀνθρώπειον γένος, ὡς τῷ ὄντι τοῦτο  
 τὸ ζῶον αὐτῇ γεννησαμένη. μᾶλλον δὲ ὑπὲρ γῆς ἢ  
 γυναικὸς προσήκει δέχεσθαι τοιαῦτα τεκμήρια· οὐ γὰρ  
 γῇ γυναῖκα μεμίμηται κνήσει καὶ γεννήσει, ἀλλὰ γυνή 25  
 γῆν. τούτου δὲ τοῦ καρποῦ οὐκ ἐφθόνησεν, ἀλλ' ἔνειμε  
 καὶ τοῖς ἄλλοις· μετὰ δὲ τοῦτο ἐλαίου γένεσιν, πόνων  
 ἄρωγῇν, ἀνῆκε τοῖς ἐκγόνοις· θρεψαμένη δὲ καὶ αὐξή-  
 B σασα πρὸς ἡβην ἄρχοντας καὶ διδασκάλους αὐτῶν θεοὺς  
 ἐπηγάγετο· ὧν τὰ μὲν ὀνόματα πρέπει ἐν τῷ τοιῷδε ἔαν· 30  
 ἴσμεν γάρ· οἳ τὸν βίον ἡμῶν κατεσκεύασαν πρὸς τε τὴν  
 καθ' ἡμέραν δίαιταν, τέχνας πρώτους παιδευσάμενοι, καὶ  
 πρὸς τὴν ὑπὲρ τῆς χώρας φυλακὴν ὀπλων κτῆσίν τε καὶ  
 χρήσιν διδάξάμενοι.

8 Γεννηθέντες δὲ καὶ παιδευθέντες οὕτως οἱ τῶνδε  
 πρόγονοι ᾧκουν πολιτείαν κατασκευασάμενοι, ἧς ὀρθῶς  
 C ἔχει διὰ βραχέων ἐπιμνησθῆναι. πολιτεία γὰρ τροφή  
 ἀνθρώπων ἐστί, καλὴ μὲν ἀγαθῶν, ἡ δὲ ἐναντία κακῶν.  
 ὡς οὖν ἐν καλῇ πολιτείᾳ ἐτράφησαν οἱ πρόσθεν ἡμῶν, 5  
 ἀναγκαῖον δηλῶσαι, δι' ἣν δὴ κακείνοι ἀγαθοὶ καὶ οἱ  
 νῦν εἰσίν, ὧν οἶδε τυγχάνουσιν ὄντες οἱ τετελευτηκότες.  
 ἡ γὰρ αὐτὴ πολιτεία καὶ τότε ἦν καὶ νῦν, ἀριστοκρατία,  
 ἐν ἣ νῦν τε πολιτευόμεθα καὶ τὸν αἰὲ χρόνον ἐξ ἐκείνου  
 ὡς τὰ πολλά. καλεῖ δὲ ὁ μὲν αὐτὴν δημοκρατίαν, ὁ δὲ 10  
 D ἄλλο, ᾧ ἂν χαίρῃ· ἐστὶ δὲ τῇ ἀληθείᾳ μετ' εὐδοξίας  
 πλήθους ἀριστοκρατία. βασιλεῖς μὲν γὰρ αἰὲ ἡμῖν  
 εἰσίν· οὗτοι δὲ τοτὲ μὲν ἐκ γένους, τοτὲ δὲ αἵρετοί·  
 ἐγκρατὲς δὲ τῆς πόλεως τὰ πολλά τὸ πλῆθος, τὰς δὲ

- ἀρχὰς δίδωσι καὶ τὸ κράτος τοῖς ἀεὶ δόξασιν ἀρίστοις 15  
 εἶναι, καὶ οὔτε ἀσθενεία οὔτε πενία οὔτ' ἀγνωσία πατέ-  
 ρων ἀπελήλαται οὐδείς οὐδὲ τοῖς ἐναντίοις τετίμηται,  
 ὥσπερ ἐν ἄλλαις πόλεσιν, ἀλλὰ εἰς ὅρος, ὃ δόξας  
 σοφὸς ἢ ἀγαθὸς εἶναι κρατεῖ καὶ ἄρχει· αἰτία δὲ ἡμῖν  
 Ε τῆς πολιτείας ταύτης ἡ ἐξ ἴσου γένεσις. αἱ μὲν γὰρ 20  
 ἄλλαι πόλεις ἐκ παντοδαπῶν κατεσκευασμέναι ἀνθρώ-  
 πων εἰσὶ καὶ ἀνωμάτων, ὥστε αὐτῶν ἀνώμαλοι καὶ αἱ  
 πολιτεῖαι, τυραννίδες τε καὶ ὀλιγαρχίαι· οἰκοῦσιν οὖν  
 ἔνιοι μὲν δούλους, οἱ δὲ δεσπότας ἀλλήλους νομίζοντες·  
 239 ἡμεῖς δὲ καὶ οἱ ἡμέτεροι, μιᾶς μητρὸς πάντες ἀδελφοὶ 25  
 φύντες, οὐκ ἀξιούμεν δούλοι οὐδὲ δεσπότης ἀλλήλων  
 εἶναι, ἀλλ' ἡ ἰσογονία ἡμᾶς ἡ κατὰ φύσιν ἰσονομίαν  
 ἀναγκάζει ζητεῖν κατὰ νόμον, καὶ μηδενὶ ἄλλῳ ὑπέεικεν  
 ἀλλήλοισι ἢ ἀρετῆς δόξῃ καὶ φρονήσεως.
- 9 Ὅθεν δὴ ἐν πάσῃ ἐλευθερίᾳ τεθραμμένοι οἱ τῶνδὲ  
 τε πατέρες καὶ ἡμέτεροι<sup>1</sup> καὶ αὐτοὶ οὗτοι, καὶ καλῶς  
 φύντες, πολλὰ δὴ καὶ καλὰ ἔργα ἀπεφάναντο εἰς πάντας  
 ἀνθρώπους καὶ ἰδίᾳ καὶ δημοσίᾳ, οἴομενοι δεῖν ὑπὲρ τῆς  
 Β ἐλευθερίας καὶ Ἑλλησιν ὑπὲρ Ἑλλήνων μάχεσθαι καὶ 5  
 βαρβάροις ὑπὲρ ἀπάντων τῶν Ἑλλήνων. Εὐμόλπου  
 μὲν οὖν καὶ Ἀμαζόνων ἐπιστρατευσάντων ἐπὶ τὴν  
 χώραν καὶ τῶν ἔτι προτέρων ὡς ἡμύναντο, καὶ ὡς  
 ἤμυναν Ἀργείοις πρὸς Καδμείους καὶ Ἡρακλείδαις  
 πρὸς Ἀργείους, ὃ τε χρόνος βραχὺς ἀξίως διηγήσασθαι, 10  
 ποιηταὶ τε αὐτῶν ἤδη ἱκανῶς τὴν ἀρετὴν ἐν μουσικῇ  
 C ὑμνήσαντες εἰς πάντας μεμνήνκασιν· ἐὰν οὖν ἡμεῖς

<sup>1</sup> οἱ τῶνδε πατέρες καὶ οἱ ἡμέτεροι.

ἐπιχειρῶμεν τὰ αὐτὰ λόγῳ ψιλῷ κοσμεῖν, τάχ' ἂν  
 δεύτεροι φαινοίμεθα. ταῦτα μὲν οὖν διὰ ταῦτα δοκεῖ  
 μοι ἔαν, ἐπειδὴ καὶ ἔχει τὴν ἀξίαν· ὧν δὲ οὐτε ποιητῆς 15  
 πω δόξαν ἀξίαν ἐπ' ἀξίοις λαβὼν ἔχει, ἔτι τ' ἐστὶν ἐν  
 μνηστεία<sup>1</sup>, τούτων πέρι μοι δοκεῖ χρῆναι ἐπιμνησθῆναι  
 ἐπαινοῦντά τε καὶ προμνύμενον ἄλλοις ἐς ὥδ' αὖτε καὶ  
 τὴν ἄλλην ποίησιν αὐτὰ θεῖναι πρεπόντως τῶν πραξάν-  
 D των. ἔστι δὲ τούτων ὧν λέγω πρῶτα· Πέρσας ἡγου- 20  
 μένους τῆς Ἀσίας καὶ δουλουμένους τὴν Εὐρώπην ἔσχον  
 οἱ τῆσδε τῆς χώρας ἔκγονοι, γονεῖς δὲ ἡμέτεροι, ὧν καὶ  
 δίκαιον καὶ χρὴ πρῶτον μεμνημένους ἐπαινέσαι αὐτῶν  
 τὴν ἀρετὴν. δεῖ δὴ αὐτὴν ἰδεῖν, εἰ μέλλει τις καλῶς  
 ἐπαινεῖν, ἐν ἐκείνῳ τῷ χρόνῳ γενόμενον λόγῳ, ὅτε πᾶσα 25  
 μὲν ἡ Ἀσία ἐδούλευε τρίτῳ ἤδη βασιλεῖ, ὧν ὁ μὲν  
 πρῶτος Κῦρος ἐλευθέρωσας Πέρσας τοὺς αὐτοῦ πολίτας  
 E τῷ αὐτοῦ φρονήματι ἅμα καὶ τοὺς δεσπότας Μήδους  
 ἐδουλώσατο καὶ τῆς ἄλλης Ἀσίας μέχρι Αἰγύπτου  
 ἤρξεν, ὁ δὲ υἱὸς αὐτοῦ Αἰγύπτου τε καὶ Λιβύης ὅσον 30  
 οἶόν τε ἦν ἐπιβαίνειν, τρίτος δὲ Δαρεῖος πεζῇ μὲν  
 μέχρι Σκυθῶν τὴν ἀρχὴν ὥρίσατο, ναυσὶ δὲ τῆς τε  
 240 θαλάττης ἐκράτει καὶ τῶν νήσων, ὥστε μηδὲ ἀξιοῦν  
 ἀντίπαλον αὐτῷ μηδένα εἶναι· αἱ δὲ γινῶμαι δεδουλω-  
 μέναι ἀπάντων ἀνθρώπων ἦσαν· οὕτω πολλὰ καὶ με- 35  
 γάλα καὶ μάχιμα γένη καταδεδουλωμένα ἦν ἡ Περσῶν  
 ἀρχή.

10 Αἰτιασάμενος δὲ Δαρεῖος ἡμᾶς τέ καὶ Ἑρετριέας,  
 Σάρδεσιν ἐπιβουλευσαι προφασιζόμενος, πέμψας μυ-

<sup>1</sup> ἀμνηστία.



ριάδας μὲν πεντήκοντα ἔν τε πλοίοις καὶ ναυσί, ναῦς  
 δὲ τριακοσίας, Δᾶτιν δὲ ἄρχοντα, εἶπεν ἦκειν ἄγοντα  
 Ἑρετριέας καὶ Ἀθηναίους, εἰ βούλοιτο τὴν ἑαυτοῦ 5  
 B κεφαλὴν ἔχειν· ὁ δὲ πλεύσας εἰς Ἑρέτριαν ἐπ' ἄνδρας,  
 οἱ τῶν τότε Ἑλλήνων ἐν τοῖς εὐδοκιμωτάτοις ἦσαν τὰ  
 πρὸς τὸν πόλεμον καὶ οὐκ ὀλίγοι, τούτους ἐχειρώσατο  
 μὲν ἐν τρισὶν ἡμέραις, διηρευνήσατο δὲ αὐτῶν πᾶσαν  
 τὴν χώραν, ἵνα μηδεὶς ἀποφύγοι, τοιούτῳ τρόπῳ· ἐπὶ 10  
 τὰ ὄρια ἐλθόντες τῆς Ἑρετρικῆς οἱ στρατιῶται αὐτοῦ,  
 ἐκ θαλάττης εἰς θάλατταν διαστάντες, συνάψαντες τὰς  
 C χεῖρας διήλθον ἅπασαν τὴν χώραν, ἵν' ἔχοιεν τῷ βασι-  
 λεῖ εἰπεῖν, ὅτι οὐδεὶς σφᾶς ἀποπεφευγὼς εἴη. τῇ δ'  
 αὐτῇ διανοίᾳ κατηγάγοντο ἐξ Ἑρετριᾶς εἰς Μαραθῶνα, 15  
 ὡς ἑτοιμόν σφισιν ὄν καὶ Ἀθηναίους ἐν τῇ αὐτῇ ταύτῃ  
 ἀνάγκῃ ζεύξαντας Ἑρετριεῦσιν ἄγειν. τούτων δὲ τῶν  
 μὲν πραχθέντων, τῶν δ' ἐπιχειρουμένων οὐτ' Ἑρετρι-  
 εῦσιν ἐβοήθησεν Ἑλλήνων οὐδεὶς οὔτε Ἀθηναίοις πλὴν  
 Λακεδαιμονίων· οὗτοι δὲ τῇ ὑστεραίᾳ τῆς μάχης ἀφί- 20  
 κοντο· οἱ δ' ἄλλοι πάντες ἐκπεπληγμένοι, ἀγαπῶντες  
 D τὴν ἐν τῷ παρόντι σωτηρίαν, ἡσυχίαν ἦγον. ἐν τούτῳ  
 δὴ ἂν τις γενόμενος γνοίη, οἷοι ἄρα ἐτύγχανον ὄντες  
 τὴν ἀρετὴν οἱ Μαραθῶνι δεξάμενοι τὴν τῶν βαρβάρων  
 δύναμιν καὶ κολασάμενοί τὴν ὑπερηφανίαν ὅλης τῆς 25  
 Ἀσίας καὶ πρῶτοι στήσαντες τρόπαια τῶν βαρβάρων,  
 ἡγεμόνες καὶ διδάσκαλοι τοῖς ἄλλοις γενόμενοι, ὅτι οὐκ  
 ἄμαχος εἴη ἡ Περσῶν δύναμις, ἀλλὰ πᾶν πλῆθος καὶ  
 E πᾶς πλοῦτος ἀρετῇ ὑπέκει. ἐγὼ μὲν οὖν ἐκείνους τοὺς  
 ἄνδρας φημὶ οὐ μόνον τῶν σωμάτων τῶν ἡμετέρων 30  
 πατέρας εἶναι, ἀλλὰ καὶ τῆς ἐλευθερίας τῆς τε ἡμετέρας

καὶ ξυμπάντων τῶν ἐν τῇδε τῇ ἡπείρῳ· εἰς ἐκεῖνο γὰρ τὸ ἔργον ἀποβλέψαντες καὶ τὰς ὑστέρας μάχας ἐτόλμησαν διακινδυνεύειν οἱ Ἕλληνες ὑπὲρ τῆς σωτηρίας, μαθηταὶ τῶν Μαραθῶνι γενόμενοι.

11 Τὰ μὲν οὖν ἀριστεῖα τῷ λόγῳ ἐκείνοις ἀναθετέον,  
241 τὰ δὲ δευτερεῖα τοῖς περὶ Σαλαμῖνα καὶ ἐπ' Ἀρτεμισίῳ ναυμαχήσασι καὶ νικήσασι. καὶ γὰρ τούτων τῶν ἀνδρῶν πολλὰ μὲν ἄν τις ἔχοι διελθεῖν, καὶ οἷα ἐπιόντα ὑπέμειναν κατὰ τε γῆν καὶ κατὰ θάλατταν, καὶ ὥς ἡμύναντο ταῦτα ὃ δέ μοι δοκεῖ καὶ ἐκείνων κάλλιστον εἶναι, τούτου μνησθήσομαι, ὅτι τὸ ἐξῆς ἔργον τοῖς Μαραθῶνι διεπράξαντο. οἱ μὲν γὰρ Μαραθῶνι τοσοῦτον μόνον ἐπεδείξαν<sup>1</sup> τοῖς Ἕλλησιν, ὅτι κατὰ γῆν οἷόν τε ἀμύνεσθαι τοὺς βαρβάρους ὀλίγοις πολλούς, ναυσὶ δὲ ἔτι ἦν ἄδηλον καὶ δόξαν εἶχον Πέρσαι ἅμαχοι εἶναι κατὰ θάλατταν καὶ πλήθει καὶ πλούτῳ καὶ τέχνῃ καὶ ῥώμῃ· τοῦτο δὴ ἄξιον ἐπαινεῖν τῶν ἀνδρῶν τῶν τότε ναυμαχισάντων, ὅτι τὸν ἐχόμενον φόβον διέλυσαν τῶν Ἑλλήνων καὶ ἔπαυσαν φοβουμένους πλῆθος νεῶν τε καὶ ἀνδρῶν. ὑπ' ἀμφοτέρων δὴ ξυμβαίνει, τῶν τε Μαραθῶνι μαχεσαμένων καὶ τῶν ἐν Σαλαμῖνι ναυμαχισάντων, παιδευθῆναι τοὺς ἄλλους Ἕλληνας, ὑπὸ μὲν τῶν κατὰ γῆν, ὑπὸ δὲ τῶν κατὰ θάλατταν μαθόντας καὶ ἐθισθέντας μὴ φοβεῖσθαι τοὺς βαρβάρους.

12 Τρίτον δὲ λέγω τὸ ἐν Πλαταιαῖς ἔργον καὶ ἀριθμῶ καὶ ἀρετῇ γενέσθαι τῆς Ἑλληνικῆς σωτηρίας, κοινὸν ἥδη τοῦτο Λακεδαιμονίων τε καὶ Ἀθηναίων. τὸ μὲν

<sup>1</sup> ἐπεδείξαντο.

οὖν μέγιστον καὶ χαλεπώτατον οὗτοι πάντες ἤμυναν<sup>1</sup>,  
καὶ διὰ ταύτην τὴν ἀρετὴν νῦν τε ὑφ' ἡμῶν ἐγκωμιά- 5  
ζονται καὶ εἰς τὸν ἔπειτα χρόνον ὑπὸ τῶν ὕστερον·  
D μετὰ δὲ τοῦτο πολλαὶ μὲν πόλεις τῶν Ἑλλήνων ἔτι  
ἦσαν μετὰ τοῦ βαρβάρου, αὐτὸς δὲ ἠγγέλλετο βασιλεὺς  
διανοεῖσθαι ὡς ἐπιχειρήσων πάλιν ἐπὶ τοὺς Ἑλληνας.  
δίκαιον δὴ καὶ τούτων ἡμᾶς ἐπιμνησθῆναι, οἱ τοῖς τῶν 12  
προτέρων ἔργοις τέλος τῆς σωτηρίας ἐπέθεσαν ἀνακα-  
θηράμενοι καὶ ἐξελάσαντες πᾶν τὸ βάρβαρον ἐκ τῆς  
E θαλάττης. ἦσαν δὲ οὗτοι οἳ τε ἐπ' Εὐρυμέδοντι ναυ-  
μαχήσαντες καὶ οἱ εἰς Κύπρον στρατεύσαντες καὶ οἱ  
εἰς Αἴγυπτον πλεύσαντες καὶ ἄλλοσε πολλαχόσε, ὧν 15  
χρὴ μεμνήσθαι καὶ χάριν αὐτοῖς εἰδέναι, ὅτι βασιλέα  
ἐποίησαν δείσαντα τῇ ἑαυτοῦ σωτηρίᾳ τὸν νοῦν προσ-  
έχειν, ἀλλὰ μὴ τῇ τῶν Ἑλλήνων ἐπιβουλεύειν φθορᾷ.  
13 Καὶ οὗτος μὲν δὴ<sup>2</sup> πάσῃ τῇ πόλει διηντλήθη ὁ πό-  
242 λεμος ὑπὲρ ἑαυτῶν τε καὶ τῶν ἄλλων ὁμοφώνων πρὸς  
τοὺς βαρβάρους· εἰρήνης δὲ γενομένης καὶ τῆς πόλεως  
τιμωμένης ἦλθεν ἐπ' αὐτήν, ὃ δὴ φιλεῖ ἐκ τῶν ἀνθρώ-  
πων τοῖς εὖ πράττουσι προσπίπτειν, πρῶτον μὲν ζήλος, 5  
ἀπὸ ζήλου δὲ φθόνος· ὃ καὶ τήνδε τὴν πόλιν ἄκουσαν  
ἐν πολέμῳ τοῖς Ἑλλησι κατέστησε. μετὰ δὲ τοῦτο  
γενομένου πολέμου, συνέβαλον μὲν ἐν Τανάγρα ὑπὲρ  
B τῆς Βοιωτῶν ἐλευθερίας Λακεδαιμονίοις μαχόμενοι,  
ἀμφισβητησίμου δὲ τῆς μάχης γενομένης, διέκρινε το 10  
ὕστερον ἔργον· οἱ μὲν γὰρ ὄχοντο ἀπιόντες, καταλι-  
πόντες Βοιωτοὺς οἷς ἐβοήθουν, οἱ δ' ἡμέτεροι τρίτῃ

<sup>1</sup> ἡμύναντο Bek. ? ἤνυσαν Gottl.

<sup>2</sup> πᾶς πάσῃ, Stall.

ἡμέρᾳ ἐν Οἰνοφύτοις νικήσαντες τοὺς ἀδίκως φεύγοντας  
 δικαίως κατήγαγον. οὗτοι δὲ πρῶτοι μετὰ τὸν Περ-  
 σικὸν πόλεμον, Ἑλλήσιν ἤδη ὑπὲρ τῆς ἐλευθερίας 15  
 βοηθοῦντες πρὸς Ἑλληνας, ἄνδρες ἀγαθοὶ γενόμενοι  
 C καὶ ἐλευθερώσαντες οἷς ἐβοήθουν, ἐν τῷδε τῷ μνήματι  
 τιμηθέντες ὑπὸ τῆς πόλεως πρῶτοι ἐτέθησαν. μετὰ  
 δὲ ταῦτα πολλοῦ πολέμου γενομένου, καὶ πάντων τῶν  
 Ἑλλήνων ἐπιστρατευσάντων καὶ τεμόντων τὴν χώραν 20  
 καὶ ἀναξίαν χάριν ἐκτινόντων τῇ πόλει, νικήσαντες  
 αὐτοὺς ναυμαχία οἱ ἡμέτεροι καὶ λαβόντες αὐτῶν τοὺς  
 ἡγεμόνας Λακεδαιμονίους ἐν τῇ Σφαγία, ἐξὸν αὐτοὺς<sup>1</sup>  
 διαφθεῖραι ἐφείσαντο καὶ ἀπέδωσαν καὶ εἰρήνην ἐποιή-  
 D σαντο, ἡγούμενοι πρὸς μὲν τὸ ὁμόφυλλον μέχρι νίκης 25  
 δεῖν πολεμεῖν, καὶ μὴ δι' ὄργην ἰδίαν πόλεως τὸ κοινὸν  
 τῶν Ἑλλήνων διολλύναι, πρὸς δὲ τοὺς βαρβάρους μέχρι  
 διαφθοράς. τούτους δὲ ἄξιον ἐπαινεῖσαι τοὺς ἄνδρας,  
 οἱ τοῦτον τὸν πόλεμον πολεμήσαντες ἐνθάδε κεῖνται,  
 ὅτι ἐπέδειξαν, εἴ τις ἄρα ἡμφεσβήτει, ὡς ἐν τῷ προτέρῳ 30  
 πολέμῳ τῷ πρὸς τοὺς βαρβάρους ἄλλοι τινὲς εἶεν ἀμεί-  
 E νους Ἀθηναίων, ὅτι οὐκ ἀληθῆ ἀμφισβητοῖεν· οὗτοι  
 γὰρ ἐνταῦθα ἔδειξαν, στασιασάσης τῆς Ἑλλάδος περι-  
 γενομένοι τῷ πολέμῳ, τοὺς προεστῶτας τῶν ἄλλων  
 Ἑλλήνων χειρωσάμενοι, μεθ' ὧν τότε τοὺς βαρβάρους 35  
 ἐνίκων κοινῇ, τούτους νικῶντες ἰδία.

14 Τρίτος δὲ πόλεμος μετὰ ταύτην τὴν εἰρήνην ἀνέλ-  
 πιστός τε καὶ δεινὸς ἐγένετο, ἐν ᾧ πολλοὶ καὶ ἀγαθοὶ  
 τελευτήσαντες ἐνθάδε κεῖνται, πολλοὶ μὲν ἀμφὶ Σι-

<sup>1</sup> cett. αὐτοῖς, correxit Stall.

243 κελίαν πλείστα τρόπαια στήσαντες ὑπὲρ τῆς Λεοντίνων  
 ἐλευθερίας, οἷς βοηθοῦντες διὰ τοὺς ὄρκους ἔπλευσαν 5  
 εἰς ἐκείνους τοὺς τόπους, διὰ δὲ μῆκος τοῦ πλοῦ εἰς  
 ἀπορίαν τῆς πόλεως καταστάσης καὶ οὐ δυναμένης  
 αὐτοῖς ὑπηρετεῖν, τούτῳ ἀπειπόντες ἐδυστύχησαν· ὧν  
 οἱ ἐχθροὶ καὶ προσπολεμήσαντες πλείω ἔπαινον ἔχουσι  
 σωφροσύνης καὶ ἀρετῆς ἢ τῶν ἄλλων οἱ φίλοι· πολλοὶ 10  
 δ' ἐν ταῖς ναυμαχίαις ταῖς καθ' Ἑλλήσποντον, μιᾷ μὲν  
 B ἡμέρᾳ πάσας τὰς τῶν πολεμίων ἐλόντες ναῦς, πολλὰς  
 δὲ καὶ ἄλλας νικήσαντες· ὁ δ' εἶπον δεινὸν καὶ ἀνέλ-  
 πιστον τοῦ πολέμου γενέσθαι, τόδε λέγω τὸ εἰς τοσοῦ-  
 τον φιλονεικίας ἐλθεῖν πρὸς τὴν πόλιν τοὺς ἄλλους 15  
 Ἕλληνας, ὥστε τολμῆσαι τῷ ἐχθίστῳ ἐπικηρυκεύσα-  
 σθαι βασιλεῖ, ὃν κοινῇ ἐξέβαλον μεθ' ἡμῶν, ἰδίᾳ τοῦτον  
 πάλιν ἐπάγεσθαι, βάρβαρον ἐφ' Ἕλληνας, καὶ ξυνα-  
 C θροῖσαι ἐπὶ τὴν πόλιν πάντας Ἑλληνάς τε καὶ βαρβά-  
 ρους. οὗ δὴ καὶ ἐκφανῆς ἐγένετο ἡ τῆς πόλεως ῥώμη 20  
 τε καὶ ἀρετή. οἰομένων γὰρ ἤδη αὐτὴν καταπεπολε-  
 μῆσθαι καὶ ἀπειλημμένων ἐν Μυτιλήνῃ τῶν νεῶν,  
 βοηθήσαντες ἐξήκοντα ναυσίν, αὐτοὶ ἐμβάντες εἰς τὰς  
 ναῦς, καὶ ἄνδρες γενομένοι ὁμολογουμένως ἄριστοι,  
 νικήσαντες μὲν τοὺς πολεμίους, λυσάμενοι δὲ τοὺς 25  
 φιλίους, ἀναξίου τύχης τυχόντες, οὐκ ἀναιρεθέντες ἐκ  
 τῆς θαλάττης κείνται ἐνθάδε. ὧν χρηὶ αἰεὶ μεμνησθαί  
 D τε καὶ ἐπαινεῖν· τῇ μὲν γὰρ ἐκείνων ἀρετῇ ἐνίκησαμεν  
 οὐ μόνον τὴν τότε ναυμαχίαν, ἀλλὰ καὶ τὸν ἄλλον  
 πόλεμον· δόξαν γὰρ δι' αὐτοὺς ἡ πόλις ἔσχε μή ποτ' 30  
 ἂν καταπολεμηθῇαι μηδ' ὑπὸ πάντων ἀνθρώπων· καὶ  
 ἀληθῇ ἔδοξε· τῇ δὲ ἡμετέρα αὐτῶν διαφορᾷ ἐκρατή-



θημεν, οὐχ ὑπὸ τῶν ἄλλων· ἀήττητοι γὰρ ἔτι καὶ νῦν  
 ὑπὸ γε ἐκείνων ἐσμέν, ἡμεῖς δὲ αὐτοὶ ἡμᾶς αὐτοὺς καὶ  
 Ε ἐνίκησαμεν καὶ ἡττήθημεν. μετὰ δὲ ταῦτα ἡσυχίας 35  
 γενομένης καὶ εἰρήνης πρὸς τοὺς ἄλλους, ὁ οἰκείος ἡμῖν  
 πόλεμος οὕτως ἐπολεμήθη, ὥστε εἴπερ εἰμαρμένον εἴη  
 ἀνθρώποις στασιάσαι, μὴ ἂν ἄλλως εὖξασθαι μηδένα  
 πόλιν ἑαυτοῦ νοσήσαι. ἔκ τε γὰρ τοῦ Πειραιέως καὶ  
 τοῦ ἄστεος ὡς ἄσμένως καὶ οἰκείως ἀλλήλοις συνέμιξαν 40  
 οἱ πολῖται καὶ παρ' ἐλπίδα τοῖς ἄλλοις Ἑλλησι, τόν τε  
 244 πρὸς τοὺς Ἑλευσῖνι πόλεμον ὡς μετρίως ἔθεντο· καὶ  
 τούτων ἀπάντων οὐδὲν ἄλλ' αἴτιον ἢ ἡ τῷ ὄντι ξυγ-  
 γένεια, φιλίαν βέβαιον καὶ ὁμόφυλον οὐ λόγῳ ἀλλ'  
 ἔργῳ παρεχομένη. χρή δὲ καὶ τῶν ἐν τούτῳ τῷ πολέμῳ 45  
 τελευτησάντων ὑπ' ἀλλήλων μνείαν ἔχειν καὶ διαλλάτ-  
 τειν αὐτοὺς ᾧ δυνάμεθα, εὐχαῖς καὶ θυσίαις, ἐν τοῖς  
 τοιοῖσδε, τοῖς κρατοῦσιν αὐτῶν εὐχομένους, ἐπειδὴ καὶ  
 ἡμεῖς διηλλάγμεθα. οὐ γὰρ κακία ἀλλήλων ἦψαντο  
 Β οὐδ' ἔχθρα, ἀλλὰ δυστυχία. μάρτυρες δὲ ἡμεῖς αὐτοὶ 50  
 ἐσμεν τούτων οἱ ζῶντες· οἱ αὐτοὶ γὰρ ὄντες ἐκείνοις  
 γένει συγγνώμην ἀλλήλοις ἔχομεν ὧν τ' ἐποιήσαμεν ὧν  
 τ' ἐπάθομεν.

15 Μετὰ δὲ τοῦτο παντελοῦς εἰρήνης ἡμῖν γενομένης,  
 ἡσυχίαν ἤγειν ἡ πόλις, τοῖς μὲν βαρβάροις συγγιγνώ-  
 σκονσα, ὅτι παθόντες ὑπ' αὐτῆς κακῶς [ἱκανῶς] οὐκ  
 ἐνδεῶς ἡμύναντο, τοῖς δὲ Ἑλλησιν ἀγανάκτοῦσα, μεμνη-  
 C μένη ὡς εὖ παθόντες ὑπ' αὐτῆς οἶαν χάριν ἀπέδωκαν, 5  
 κοινωσάμενοι τοῖς βαρβάροις, τὰς τε ναῦς περιελάμβανον,  
 αἱ ποτ' ἐκείνους ἔσωσαν, καὶ τείχη καθελόντες ἀνθ' ὧν  
 ἡμεῖς τὰ κείνων ἐκωλύσαμεν πρὸς εἰρήνην· διανοοῦμένη δὲ ἡ

πόλεις, μὴ ἂν ἔτι ἀμῦναι μήτε Ἑλλησι πρὸς ἀλλήλων  
 δουλουμένοις μήτε ὑπὸ βαρβάρων, οὕτως ᾧκει. ἡμῶν 10  
 οὖν ἐν τοιαύτῃ διανοίᾳ ὄντων ἡγησάμενοι Λακεδαιμόνιοι  
 τοὺς μὲν τῆς ἐλευθερίας ἐπικούρους πεπτωκέναι ἡμᾶς,  
 σφέτερον δὲ ἤδη ἔργον εἶναι καταδουλοῦσθαι τοὺς

D ἄλλους, ταῦτ' ἔπραττον.

16 Καὶ μηχανύνει μὲν τί δεῖ; οὐ γὰρ πάλα οὐδ' ἐπ'  
 ἄλλων ἀνθρώπων<sup>1</sup> γεγονότα λέγοιμ' ἂν τὰ μετὰ ταῦτα·  
 αὐτοὶ γὰρ ἴσμεν, ὥς ἐκπεπληγμένοι ἀφίκοντο εἰς χρείαν  
 τῆς πόλεως τῶν τε Ἑλλήνων οἱ πρῶτοι, Ἀργεῖοι καὶ  
 Βοιωτοὶ καὶ Κορίνθιοι, καὶ τό γε θεϊότατον πάντων, τὸ 5  
 καὶ βασιλέα εἰς τοῦτο ἀπορίας ἀφικέσθαι, ὥστε περι-  
 στηῆναι αὐτῷ μηδαμόθεν ἄλλοθεν τὴν σωτηρίαν γενέσθαι  
 ἀλλ' ἢ ἐκ ταύτης τῆς πόλεως, ἣν προθύμως ἀπώλλυ.

E καὶ δὴ καὶ εἴ τις βούλοιτο τῆς πόλεως κατηγορῆσαι  
 δικαίως, τοῦτ' ἂν μόνον λέγων ὀρθῶς ἂν κατηγοροῖ, ὥς 10  
 αἰεὶ λίαν φιλοικτίρμων ἐστὶ καὶ τοῦ ἥττονος θεραπείς.  
 καὶ δὴ καὶ ἐν τῷ τότε χρόνῳ οὐχ οἷα τε ἐγένετο καρτε-  
 ρῆσαι οὐδὲ διαφυλάξαι ἃ ἐδέδοκτο αὐτῇ, τὸ μηδενὶ δου-

245 λουμένῳ βοηθεῖν τῶν σφᾶς αὐτοὺς ἀδικησάντων, ἀλλὰ  
 ἐκάμφθη καὶ ἐβοήθησε, καὶ τοὺς μὲν Ἑλλήνας αὐτῇ 15  
 βοηθήσασα ἀπελύσατο δουλείας, ὥστ' ἐλευθέρους εἶναι  
 μέχρι οὗ πάλιν αὐτοὶ αὐτοὺς κατεδουλώσαντο, βασιλεῖ  
 δὲ αὐτῇ μὲν οὐκ ἐτόλμησε βοηθῆσαι, αἰσχυνομένη τὰ  
 τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς,  
 φυγάδας δὲ καὶ ἐθελοντὰς ἐάσασα μόνον βοηθῆσαι 20

B ὁμολογουμένως ἔσωσε. τειχισαμένη δὲ καὶ ναυπηγη-

<sup>1</sup> οὐδὲ πολλῶν ἀνθρώπων. οὐδὲ πρὸ πολλῶν ἐτών.

σαμένη, ἐκδεξαμένη τὸν πόλεμον, ἐπειδὴ ἤναγκάσθη πολεμεῖν, ὑπὲρ Παρίων<sup>1</sup> ἐπολέμει Λακεδαιμονίοις.

- 17 Φοβηθεὶς δὲ βασιλεὺς τὴν πόλιν, ἐπειδὴ ἑώρα Λακεδαιμονίους τῷ κατὰ θάλατταν πολέμῳ ἀπαγορεύοντας, ἀποστῆναι βουλόμενος ἐξήτει τοὺς Ἑλληνας τοὺς ἐν τῇ ἡπείρῳ, οὓς περ πρότερον Λακεδαιμόνιοι αὐτῷ ἐξέδωσαν, εἰ μέλλοι συμμαχήσῃν ἡμῖν τε καὶ τοῖς ἄλλοις συμ- 5 μάχοις, ἡγούμενος οὐκ ἐθέλήσῃν, ἢ αὐτῷ πρόφασις C εἴη τῆς ἀποστάσεως. καὶ τῶν μὲν ἄλλων ξυμμάχων ἐψεύσθη· ἠθέλησαν γὰρ αὐτῷ ἐκδιδόναι καὶ ξυνέθεντο καὶ ὤμοσαν Κορίνθιοι καὶ Ἀργεῖοι καὶ Βοιωτοὶ καὶ οἱ<sup>2</sup> ἄλλοι σύμμαχοι, εἰ μέλλοι χρήματα παρέξῃν, ἐκδώσῃν 10 τοὺς ἐν τῇ ἡπείρῳ Ἑλληνας· μόνοι δὲ ἡμεῖς οὐκ ἐτολμήσαμεν οὔτε ἐκδοῦναι οὔτε ὁμόσαι. οὕτω δὲ τοι τό γε τῆς πόλεως γενναῖον καὶ ἐλεύθερον βέβαιόν τε καὶ D ὑγιές ἐστι καὶ φύσει μισοβάρβαρον, διὰ τὸ εἰλικρινῶς εἶναι Ἕλληνες καὶ ἀμιγεῖς βαρβάρων. οὐ γὰρ Πέλοπες 15 οὐδὲ Κάδμοι οὐδὲ Αἴγυπτοὶ τε καὶ Δαναοὶ οὐδὲ ἄλλοι πολλοὶ φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες, συνοικοῦσιν ἡμῖν, ἀλλ' αὐτοὶ Ἕλληνες, οὐ μισοβάρβαροι οἰκοῦμεν, ὅθεν καθαρὸν τὸ μῖσος ἐντέτηκε τῇ πόλει τῆς ἀλλοτρίας φύσεως. ὅμως δ' οὖν ἐμονώθημεν 20 πάλιν διὰ τὸ μὴ ἐθέλῃν αἰσχροὺς καὶ ἀνόσιους ἔργον E ἐργάσασθαι Ἑλληνας βαρβάροις ἐκδόντες. ἐλθόντες οὖν εἰς ταῦτά, ἐξ ὧν καὶ τὸ πρότερον κατεπολεμήθημεν, σὺν θεῷ ἄμεινον ἢ τότε ἐθέμεθα τὸν πόλεμον· καὶ γὰρ ναῦς καὶ τείχη ἔχοντες καὶ τὰς ἡμετέρας αὐτῶν ἀπο- 25

<sup>1</sup> qu. Ἀργείων, Ῥοδίων, πάντων κ.τ.λ.

<sup>2</sup> vulgo ol deest.

κίας ἀπηλλάγημεν τοῦ πολέμου· οὕτως ἀγαπητῶς ἀπηλάττοντο καὶ οἱ πολέμιοι· ἀνδρῶν μέντοι ἀγαθῶν καὶ ἐν τούτῳ τῷ πολέμῳ ἐστερήθημεν, τῶν τε ἐν Κορίνθῳ  
 246 χρησαμένων δυσχωρία καὶ ἐν Λεχαίῳ προδοσία· ἀγαθοὶ δὲ καὶ οἱ βασιλέα ἐλευθερώσαντες καὶ ἐκβαλόντες ἐκ 30 τῆς θαλάττης Λακεδαιμονίους· ὧν ἐγὼ μὲν ὑμᾶς ἀναμνησκω, ὑμᾶς δὲ πρέπει ξυνεπαίνειν τε καὶ κοσμεῖν τοιούτους ἄνδρας.

18 Καὶ τὰ μὲν δὴ ἔργα ταῦτα τῶν ἀνδρῶν τῶν ἐνθάδε κειμένων καὶ τῶν ἄλλων, ὅσοι ὑπὲρ τῆς πόλεως τετελευτήκασι, πολλὰ μὲν τὰ εἰρημένα καὶ καλά, πολὺ δ' ἔτι πλείω καὶ καλλίω τὰ ὑπολειπόμενα· πολλαὶ γὰρ ἂν ἡμέραι καὶ νύκτες οὐχ ἱκαναὶ γένοιτο τῷ τὰ πάντα 5 μέλλοντι περαίνειν. τούτων οὖν χρή μεμνημένους τοῖς τούτων ἐκγόνοις πάντ' ἄνδρα παρακελεύεσθαι, ὥσπερ ἐν πολέμῳ, μὴ λείπειν τὴν τάξιν τὴν τῶν προγόνων μηδ' εἰς τοῦπίσω ἀναχωρεῖν εἰκοντας κάκη. ἐγὼ μὲν οὖν καὶ αὐτός, ὃ παῖδες ἀνδρῶν ἀγαθῶν, νῦν τε παρακε- 10  
 C λεύομαι καὶ ἐν τῷ λοιπῷ χρόνῳ, ὅπου ἂν τῷ ἐντυχάνω ὑμῶν, καὶ ἀναμνήσω καὶ διακελεύσομαι προθυμεῖσθαι εἶναι ὡς ἀρίστους· ἐν δὲ τῷ παρόντι δίκαιός εἰμι εἰπεῖν, ἃ οἱ πατέρες ἡμῖν ἐπέσκηπτον ἀπαγγέλλειν τοῖς λειπομένοις, εἴ τί πάσχοιεν, ἥνίκα κινδυνεύειν ἔμελλον. 15 φράσω δὲ ὑμῖν, ἃ τε αὐτῶν ἤκουσα ἐκείνων καὶ οἶα νῦν ἡδέως ἂν εἴποιεν ὑμῖν λαβόντες δύναμιν, τεκμαιρόμενος ἐξ ὧν τότε ἔλεγον. ἀλλὰ νομίζειν χρή αὐτῶν ἀκούειν ἐκείνων ἃ ἂν ἀπαγγέλλω· ἔλεγον δὲ τάδε.

D 19 Ὡ παῖδες, ὅτι μὲν ἐστε πατέρων ἀγαθῶν, αὐτὸ μηνύει τὸ νῦν παρόν· ἡμῖν δὲ ἐξὸν ζῆν μὴ καλῶς,

καλῶς αἰρούμεθα μᾶλλον τελευτᾶν, πρὶν ὑμᾶς τε καὶ τοὺς ἔπειτα εἰς ὀνειδῆ καταστῆσαι καὶ πρὶν τοὺς ἡμετέρους πατέρας καὶ πᾶν τὸ πρόσθεν γένος αἰσχῦναι, ἡγούμενοι τῷ τοὺς αὐτοῦ αἰσχύνοντι ἀβίωτον εἶναι, καὶ τῷ τοιούτῳ οὔτε τινὰ ἀνθρώπων οὔτε θεῶν φίλον εἶναι οὔτ' ἐπὶ γῆς οὔθ' ὑπὸ γῆς τελευτήσαντι. χρὴ οὖν μεμνη-  
Ε μένους τῶν ἡμετέρων λόγων, ἐάν τι καὶ ἄλλο ἀσκήτε, ἀσκεῖν μετ' ἀρετῆς, εἰδότας ὅτι τούτου λειπόμενα πάντα καὶ κτήματα καὶ ἐπιτηδεύματα αἰσχροὰ καὶ κακά. οὔτε γὰρ πλοῦτος κάλλος φέρει τῷ κεκτημένῳ μετ' ἀνανδρίας· ἄλλῳ γὰρ ὁ τοιοῦτος πλουτεῖ καὶ οὐχ ἑαυτῷ· οὔτε σώματος κάλλος καὶ ἰσχύς δειλῷ καὶ κακῷ ξυνοικούντα πρέποντα φαίνεται ἀλλ' ἀπρεπῇ, καὶ ἐπιφανέ-  
στερον ποιεῖ τὸν ἔχοντα καὶ ἐκφαίνει τὴν δειλίαν.  
247 πᾶσά τε ἐπιστήμη χωριζομένη δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς πανουργία, οὐ σοφία φαίνεται. ὧν ἕνεκα καὶ πρῶτον καὶ ὕστατον καὶ διὰ παντὸς πᾶσαν πάντως προθυμίαν πειρᾶσθε ἔχειν, ὅπως μάλιστα μὲν ὑπερ-  
βαλεῖσθε καὶ ἡμᾶς καὶ τοὺς πρόσθεν εὐκλεία· εἰ δὲ μή, ἴστε ὥς ἡμῖν, ἂν μὲν νικῶμεν ὑμᾶς ἀρετῇ, ἢ νίκη αἰσχύνῃ φέρει, ἢ δὲ ἦττα, ἐὰν ἡττώμεθα, εὐδαιμονίαν. μάλιστα δ' ἂν νικώμεθα καὶ ὑμεῖς νικώητε, εἰ παρα-  
Β σκευάσαισθε τῇ τῶν προγόνων δόξῃ μὴ καταχρησόμενοι  
μηδ' ἀναλώσοντες αὐτήν, γνόντες ὅτι ἀνδρὶ οἰομένῳ τὶ εἶναι οὐκ ἔστιν αἰσχίον οὐδὲν ἢ παρέχειν ἑαυτὸν τιμώμενον μὴ δι' ἑαυτὸν ἀλλὰ διὰ δόξαν προγόνων. εἶναι μὲν γὰρ τιμὰς γονέων ἐκγόνοις καλὸς θησαυρὸς καὶ μεγαλοπρεπής· χρῆσθαι δὲ καὶ χρημάτων καὶ τιμῶν  
θησαυρῷ, καὶ μὴ τοῖς ἐκγόνοις παραδιδόναι, αἰσχρὸν



καὶ ἄνανδρον, ἀπορία ἰδίων αὐτοῦ κτημάτων τε καὶ  
 εὐδοξιῶν. καὶ εἰ μὲν ταῦτα ἐπιτηδεύσητε, φίλοι  
 C παρὰ φίλους ἡμᾶς ἀφίξεσθε, ὅταν ὑμᾶς ἡ προσήκουσα  
 μοῖρα κομίσῃ· ἀμελήσαντας δὲ ὑμᾶς καὶ κακισθέντας 35  
 οὐδεὶς εὐμενῶς ὑποδέξεται. τοῖς μὲν οὖν παισὶ ταῦτ'  
 εἰρήσθω.

- 20 Πατέρας δὲ ἡμῶν, οἷς εἰσὶ, καὶ μητέρας ἀεὶ χρή  
 παραμυθεῖσθαι ὡς ῥᾶστα φέρειν τὴν ξυμφοράν, εἰ μὲν  
 ἄρα ξυμβῇ γενέσθαι, καὶ μὴ ξυνοδύρεσθαι—οὐ γὰρ  
 τοῦ λυπήσοντος προσδεήσονται· ἱκανὴ γὰρ ἔσται καὶ  
 D ἡ γενομένη τύχη τοῦτο πορίζειν—ἀλλ' ἰωμένους καὶ 5  
 πρᾶυνοντας ἀναμμινήσκειν αὐτούς, ὅτι ὧν εὐχοντο τὰ  
 μέγιστα αὐτοῖς οἱ θεοὶ ἐπήκοοι γεγόνασιν. οὐ γὰρ  
 ἀθανάτους σφίσι παῖδας εὐχοντο γενέσθαι ἀλλ' ἀγα-  
 θοὺς καὶ εὐκλεεῖς· ὧν ἔτυχον, μεγίστων ἀγαθῶν ὄντων·  
 πάντα δὲ οὐ ῥᾶδιον θνητῷ ἀνδρὶ κατὰ νοῦν ἐν τῷ ἑαυτοῦ 10  
 βίῳ ἐκβαίνειν. καὶ φέροντες μὲν ἀνδρείως τὰς συμ-  
 E φορὰς δόξουσιν τῷ ὄντι ἀνδρείων παίδων πατέρες εἶναι  
 καὶ αὐτοὶ τοιοῦτοι, ὑπέκοντες δὲ ὑποψίαν παρέξουσιν  
 ἢ μὴ ἡμέτεροι εἶναι ἢ ἡμῶν τοὺς ἐπαινοῦντας καταψεύ-  
 δεσθαι· χρή δὲ οὐδέτερα τούτων, ἀλλ' ἐκείνους μάλιστα 15  
 ἡμῶν ἐπαινέτας εἶναι ἔργῳ, παρέχοντας αὐτοὺς φαινο-  
 μένους τῷ ὄντι πατέρας ὄντας ἀνδρας ἀνδρῶν. πάσαι  
 γὰρ δὴ τὸ μὴδὲν ἄγαν λεγόμενον καλῶς δοκεῖ λέγεσθαι·  
 τῷ γὰρ ὄντι εὖ λέγεται. ὅτῳ γὰρ ἀνδρὶ εἰς ἑαυτὸν  
 248 ἀνήρτηται πάντα τὰ πρὸς εὐδαιμονίαν φέροντα ἢ ἐγγὺς 20  
 τούτου, καὶ μὴ ἐν ἄλλοις ἀνθρώποις αἰωρεῖται, ἐξ ὧν  
 ἢ εὖ ἢ κακῶς πραξάντων πλανᾶσθαι ἡνάγκασται καὶ  
 τὰ ἐκείνου, τούτῳ ἄριστα παρεσκεύασται ζῆν, οὗτός

ἔστιν ὁ σῶφρων καὶ οὗτος ὁ ἀνδρεῖος καὶ φρόνιμος·  
 οὗτος γιγνομένων χρημάτων καὶ παίδων καὶ διαφθει- 25  
 ρομένων μάλιστα πείσεται τῇ παροιμίᾳ· οὔτε γὰρ χαί-  
 ρων οὔτε λυπούμενος ἄγαν φανήσεται διὰ τὸ αὐτῷ  
 B πεποιθέναι. τοιούτους δὲ ἡμεῖς γε ἀξιούμεν καὶ τοὺς  
 ὑμετέρους εἶναι καὶ βουλόμεθα καὶ φαμέν, καὶ ἡμᾶς  
 αὐτοὺς νῦν παρέχομεν τοιούτους, οὐκ ἀγανακτοῦντας 30  
 οὐδὲ φοβουμένους ἄγαν, εἰ δεῖ τελευτᾶν ἐν τῷ παρόντι.  
 δεόμεθα δὴ καὶ πατέρων καὶ μητέρων, τῇ αὐτῇ ταύτῃ  
 διανοίᾳ χρωμένους τὸν ἐπίλοιπον βίον διάγειν, καὶ  
 εἰδέναι, ὅτι οὐ θρηνοῦντες οὐδὲ ὀλοφυρόμενοι ἡμᾶς  
 ἡμῖν μάλιστα χαριοῦνται, ἀλλ' εἴ τις ἔστι τοῖς τετε- 35  
 C λευτηκόσιν αἰσθησις τῶν ζώντων, οὕτως ἀχάριστοι εἶεν  
 ἂν μάλιστα, ἑαυτοὺς τε κακοῦντες καὶ βαρέως φέροντες  
 τὰς συμφοράς· κούφως δὲ καὶ μετρίως μάλιστ' ἂν χαρί-  
 ζοιντο. τὰ μὲν γὰρ ἡμέτερα τελευτὴν ἤδη ἔξει, ἥπερ  
 καλλίστη γίνεται ἀνθρώποις, ὥστε πρέπει αὐτὰ μάλ- 40  
 λον κοσμεῖν ἢ θρηνεῖν· γυναικῶν δὲ τῶν ἡμετέρων καὶ  
 παίδων ἐπιμελούμενοι καὶ τρέφοντες καὶ ἐνταῦθα τὸν  
 νοῦν τρέποντες τῆς τε τύχης μάλιστ' ἂν εἶεν ἐν λήθῃ  
 καὶ ζῶεν κάλλιον καὶ ὀρθότερον καὶ ἡμῖν προσφιλέστε-  
 D ρον. ταῦτα δὴ ἱκανὰ τοῖς ἡμετέροις παρ' ἡμῶν ἀγ- 45  
 γέλλειν· τῇ δὲ πόλει παρακελευοίμεθ' ἂν<sup>1</sup>, ὅπως ἡμῖν  
 καὶ πατέρων καὶ υἱέων ἐπιμελήσονται, τοὺς μὲν παιδεύ-  
 οντες κοσμίως, τοὺς δὲ γηροτροφοῦντες ἀξίως· νῦν δὲ  
 ἴσμεν ὅτι, καὶ ἐὰν μὴ ἡμεῖς παρακελευώμεθα, ἱκανῶς  
 ἐπιμελήσεται.

<sup>1</sup> • παρεκελευόμεθ' ἂν.

- 21 Ταῦτα οὖν, ὦ παῖδες καὶ γονεῖς τῶν τελευτησάντων,  
 E ἐκεῖνοί τε ἐπέσκηπτον ἡμῖν ἀπαγγέλλειν, καὶ ἐγὼ ὡς  
 δύναμαι προθυμότατα ἀπαγγέλλω· καὶ αὐτὸς δέομαι  
 ὑπὲρ ἐκείνων, τῶν μὲν μισεῖσθαι τοὺς αὐτῶν, τῶν δὲ  
 θαρρεῖν ὑπὲρ αὐτῶν, ὡς ἡμῶν καὶ ἰδία καὶ δημοσία 5  
 γηροτροφησόντων ὑμᾶς καὶ ἐπιμελησομένων, ὅπου ἂν  
 ἕκαστος ἑκάστῳ ἐντυγχάνῃ ὁτῶσιν τῶν ἐκείνων. τῆς δὲ  
 πόλεως ἴστε που καὶ αὐτοὶ τὴν ἐπιμέλειαν, ὅτι νόμους  
 θεμένη περὶ τοὺς τῶν ἐν τῷ πολέμῳ τελευτησάντων  
 παῖδας τε καὶ γεννήτορας ἐπιμελεῖται, καὶ διαφερόντως 10  
 249 τῶν ἄλλων πολιτῶν προστέτακται φυλάττειν ἀρχῇ  
 ἥπερ μεγίστη ἐστίν, ὅπως ἂν οἱ τούτων μὴ ἀδικῶνται  
 πατέρες τε καὶ μητέρες· τοὺς δὲ παῖδας συνεκτρέφει  
 αὐτῇ, προθυμουμένη ὅ τι μάλιστ' ἄδηλον αὐτοῖς τὴν  
 ὀρφανίαν γενέσθαι, ἐν πατρὸς σχήματι καταστᾶσα 15  
 αὐτοῖς αὐτῇ ἔτι τε παισὶν οὔσι, καὶ ἐπειδὰν εἰς ἀνδρὸς  
 τέλος ἴωσιν, ἀποπέμπει ἐπὶ τὰ σφέτερ' αὐτῶν παν-  
 οπλία κοσμήσασα, ἐνδεικνυμένη καὶ ἀναμιμνήσκουσα τὰ  
 B τοῦ πατρὸς ἐπιτηδεύματα ὄργανα τῆς πατρώας ἀρετῆς  
 διδοῦσα, καὶ ἅμα οἰωνοῦ χάριν ἄρχεσθαι ἰέναι ἐπὶ τὴν 20  
 πατρώαν ἐστίαν ἄρξοντα μετ' ἰσχύος ὅπλοις κεκοσμη-  
 μένον. αὐτοὺς δὲ τοὺς τελευτήσαντας τιμῶσα οὐδέ-  
 ποτε ἐκλείπει, καθ' ἕκαστον ἐνιαυτὸν αὐτῇ τὰ νομι-  
 ζόμενα ποιοῦσα κοινῇ πᾶσιν, ἅπερ ἰδία ἑκάστῳ ἴδια  
 γίγνεται, πρὸς δὲ τούτοις ἀγῶνας γυμνικοὺς καὶ ἵππι- 25  
 κους τιθεῖσα καὶ μουσικῆς πάσης, καὶ ἀτεχνῶς τῶν μὲν  
 τελευτησάντων ἐν κληρονόμον καὶ υἱὸς μοῖρα καθε-  
 C στηκνῖα, τῶν δὲ υἱέων ἐν πατρός, γονέων δὲ καὶ τῶν  
 τοιούτων ἐν ἐπιτρόπου, πᾶσαν πάντων παρὰ πάντα τὸν

χρόνον ἐπιμέλειαν ποιουμένη. ὦν χρη̃ ἐνθυμουμένους <sup>30</sup>  
πραότερον φέρειν τὴν ξυμφοράν· τοῖς τε γὰρ τελευτή-  
σασι καὶ τοῖς ζῶσιν οὕτως ἂν προσφιλέστατοι εἴητε καὶ  
ῥᾶστοι θεραπεύειν τε καὶ θεραπεύεσθαι. νῦν δὲ ἤδη  
ὑμεῖς τε καὶ οἱ ἄλλοι πάντες κοινῇ κατὰ τὸν νόμον τοὺς  
τετελευτηκότας ἀπολοφυράμενοι ἄπιτε.

**22** Οὗτός σοι ὁ λόγος, ὦ Μενέξενε, Ἀσπασίας τῆς  
D Μιλησίας ἐστίν.

MEN. Νῆ Δία, ὦ Σώκρατες, μακαρίαν γε λέγεις  
τὴν Ἀσπασίαν, εἰ γυνὴ οὔσα τοιούτους λόγους οἷα τ'  
ἐστὶ συντιθέναι. 5

ΣΩ. Ἀλλ' εἰ μὴ πιστεύεις, ἀκολούθει μετ' ἐμοῦ,  
καὶ ἀκούσει αὐτῆς λεγούσης.

MEN. Πολλάκις, ὦ Σώκρατες, ἐγὼ ἐντετύχηκα  
Ἀσπασία, καὶ οἶδα οἷα ἐστίν.

ΣΩ. Τί οὖν; οὐκ ἄγασαι αὐτὴν καὶ νῦν χάριν <sup>10</sup>  
ἔχεις τοῦ λόγου αὐτῇ;

MEN. Καὶ πολλήν γε, ὦ Σώκρατες, ἐγὼ χάριν  
E ἔχω τούτου τοῦ λόγου ἐκείνῃ ἢ ἐκείνῳ, ὅστις σοι ὁ  
εἰπὼν ἐστὶν αὐτόν· καὶ πρό γ' ἄλλων πολλῶν<sup>2</sup> χάριν  
ἔχω τῷ εἰπόντι. 15

ΣΩ. Εὖ ἂν ἔχοι· ἀλλ' ὅπως μου μὴ κατερεῖς, ἵνα  
καὶ αὐθὶς σοι πολλοὺς καὶ καλοὺς λόγους παρ' αὐτῆς  
πολιτικούς ἀπαγγέλλω.

MEN. Θάρρει, οὐ κατερῶ· μόνον ἀπάγγελλε.

ΣΩ. Ἀλλὰ ταῦτ' ἔσται.

<sup>1</sup> πρὸς γε.

<sup>2</sup> ἄλλην πολλήν.





## NOTES.

### EUTHYPHRO.

The name of the dialogue is as usual taken from one of the speakers, in this instance the only one besides Socrates himself. The further title, *ἡ περὶ δόλου*, defining the subject of the dialogue, is of ancient authority though not due to Plato; while grammarians have added the description *πειραστικός*.

#### CHAPTER I.

Socrates meets Euthyphro, and tells him that he is threatened with a prosecution. One Meletus has discovered that he is corrupting the youth of Athens, and being a radical reformer begins at the beginning and has laid an indictment against him.

1. *τί νεώτερον*—so *Protag.* 310 B, *μή τι νεώτερον ἀγγέλλεις*; often used in a bad sense, of misfortune, but not necessarily so: cf. *νεός* and *νεωτερίζω*. For the idiomatic use of the comparative, without any definite comparison, see *Madv.* § 93. 'The comparatives *νεώτερον* and *καινότερον* have the accessory idea of an alteration of what previously existed': *Acts* xvii. 21, *λέγειν τι καὶ ἀκούειν καινότερον*, 'either to tell or to hear some new thing'.

2. *ἐν Λυκείῳ*—a *γυμνάσιον*, situated in the S.E. suburb of the city. It was named, according to Pausanias, from Lycus son of Pandion: according to other authorities from Ἀπολλο Λύκειος, near whose temple it stood. The gymnasia and palæstræ were favourite resorts of Socrates, who delighted in intercourse with his fellow-men, especially with the young.

ib. διατριβάς—‘talks’; fr. διατρίβω, lit. ‘spending of time’, hence ‘employment’, ‘discussion’, etc.: from the last meaning comes our use of *diatribe*, for an elaborate invective or harangue.

3. τοῦ βασιλ. στοάν—comp. *Theaet.* 210 D, νῦν μὲν οὖν ἀπαντήτεον μοι εἰς τὴν τοῦ βασιλέως στοάν ἐπὶ τὴν Μελήττου γραφὴν ἣν μέ γέγραπται. The second or King Archon, who was invested with the *sacred* functions of the ancient kings, had jurisdiction in cases of impiety and bloodshed. Such offences brought *pollution* on the city, and it was the King’s duty to purify it by bringing the offender before the proper tribunal. Cases of murder he brought before the Areopagus. The στοά was in the ἀγορά; it was also called στοὰ βασιλείος.

4. πρὸς—‘before’: lex ap. Dem. *Meid.* 529, γραφέσθω πρὸς τοὺς θεσμοθέτας ὁ βουλόμενος, ‘let any one who pleases indict him before the thesmothetae’.

6. δίκην...γραφὴν—see Dict. of Ant. δίκη, which in its most extended sense means any legal procedure, denotes in particular a *civil* action or suit to obtain compensation for injury or loss; γραφή a *criminal* indictment or prosecution, in which the penalty is inflicted by the state.

8. γραφὴν...γέγραπται—‘has laid an indictment against you’. γράφομαι here takes cogn. acc. γραφὴν as well as acc. of the object. It is to be observed that in legal terms the middle voice is commonly used of the litigants, the active of the law officials: γράφομαι lit. ‘I cause a bill of indictment to be drawn or entered’ is used of the prosecutor: τιμῶ, ‘to fix a penalty’, applies to the court, τιμῶμαι, ‘to propose a penalty’, to the prosecutor or plaintiff. There is however an exception in the case of κρίνω, which is often used of the prosecutor in the sense of ‘to bring to trial’.

9. οὐ γάρ—I will not think this of you’. ἐκείνο=*illud* ‘this’, i. e. what I am going to say. The full construction of καταγιγνώσκω is with gen. of person and acc. of thing: lit. to ‘form a judgment’ that the thing belongs to or applies to the person. Hence it is often used in a bad sense—to accuse (mentally) any one of anything, but this sense is not inherent in the word.

Similarly κατηγορέω (τί τις) means to 'affirm' that something belongs to or applies to some one, hence in a bad sense, 'to accuse' (openly) any one of anything.

In the same way κατά with genitive comes to mean *against*, just like the Latin *in* (e.g. Cicero's speech *in Verrem*); though strictly κατά denotes merely what concerns another, and *in* what extends to and belongs to another.

The old reading in this passage was οὐ γάρ σου, for which σου was an emendation which naturally suggested itself. The position of σου would however be awkward, as we should expect ἐκεῖνό γέ σου, and σου is removed by Stallbaum on the best manuscript authority.

ib. ὥς σὺν ἑτέρῳ—sc. γρ. γέγραπται: a simple illustration of the elliptic construction common in dialogue.

13. τίς οὗτος—'who is he?': so 4. 9. οὗτος=the one you are speaking or thinking of. It must often be rendered 'that'.

14. οὐδ' αὐτὸς πάνυ=see note on οὐ πάνυ, *Menex.* 3. 2. τι is often added 'minuendi causa'.

16. Μέλητος—the name is frequently written Μέλιτος. We only know that he was a poor poet. Aristophanes speaks with utter contempt of σκόλια Μελήτου, *Ran.* 1302. We get a most distasteful impression of the man's looks and character from the short but most suggestive sketch which Socrates here gives us. The indictment was laid against Socrates in the name of Meletus, but the most formidable accuser was Anytus, who with Lycon was associated in the prosecution.

17. τὸν δῆμον—'as regards his *deme*', acc. of quality or respect: Hom. *Od.* 15. 267, ἐξ' Ἰθάκης γένος εἶμι, 'by race'. The reading τῶν δῆμων, 'from among the demes', i. e. 'of all demes in the world', must be explained as a partitive genitive. Pithos was a deme of the tribe Cecropis. It seems also to have been called Pithos (πίθος, a jar); see Buttmann on Dem. *Meid.* 534.

ib. εἰ νῶ ἔχεις—'if you remember': *Rep.* 490 A, εἰ νῶ ἔχεις, 'if you bear in mind'. On the other hand ἐν νῶ ἔχειν='to be minded', i. e. to *intend*, *propose*: Thuc. iv. 12, where see note.

18. **ολον τετανότριχα**—we might render ‘a long-haired kind of man’. The construction is an instance of attraction = *τοιούτου ολος*: *Madv.* § 106. *τεταν.* fr. *τείνω*, *τετανός*, with long straight hair.

21. **ἦντινα**—sc. ‘do you ask?’: so *ὅστις*; *ὁποῖος*; etc. are commonly used in beginning a reply, especially in the dialogue of Aristophanes.

1 **ιβ. οὐκ ἀγεννή**—‘no ignoble one’. *ἀγεννής* and *γενναῖος* are often used by Socrates with a tinge of irony: *Rep.* 529 Δ, *οὐκ ἀγεννῶς μοι δοκεῖς... λαμβάνειν*: *Phaedr.* 264 Β, *οὐκ ἀγ. εἰρήσθαι*: in both passages *οὐκ ἀγ.* means ‘with a noble disregard of facts or reason’: cf. *Pers.* vi. 21, *hic bona dente grandia magnanimus peragit puer*.

2 **22. ἐγνωκέναι**—‘to have decided upon’, i.e. to have made up his mind about the question, and the course to be adopted.

**25. κινδυνεύει**=‘he probably is’, cf. *Menex.* 2. 1.

**26. ὥς διαφθείροντος**—usually taken as *appositional* gen. with *ἐμὴν*; cf. *Menex.* 19. 32. It is however possible that the comma should be placed after *κατιδών*, *ὥς διαφθ.* going with the following *μον*.

**27. ὥς πρὸς μ. πρὸς**—in such comparisons the second preposition is usually omitted: *Rep.* 545 Ε, *ὥς πρὸς παῖδας ἡμᾶς παίζουσας*=*πρὸς ἡμᾶς*: *Legg.* 905 Β, *ὥς ἐν κατόπτροις αὐτῶν ταῖς πράξεσι...καθεωρακέναι*. Sometimes however we have the preposition repeated: *Rep.* 553 Δ, *πταίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει*: see Bekker’s note.

**28. τῶν πολιτικῶν**—neut. ‘to begin on public matters’, or masc. with *μόνος* (Jowett). The rhythm of the sentence is in favour of the former; besides which *τὰ πολιτικά* is a common expression: *Thuc.* vi. 15, *διάφορος τὰ πολ.* ‘at variance in public matters’.

**29. ὀρθῶς γάρ**—sc. *ἄρχεσθαι*, ‘the right way is’.

**30. ὃ τι ἄριστοι**=*quam optimi*, cf. *Madv.* § 96.

**33. ἐκκαθαίρει**—‘clears away’, like weeds from a garden.

**34. ἔπειτα**—‘next’, following *πρῶτον μὲν*. Plato and Demosthenes use *ἔπειτα* in this sense without *δέ*. Thucydides writes *ἔπειτα* and *ἔπειτα δέ* indifferently. *ἐπιμεληθεῖς*, ‘after taking under his care’; for aor. cf. *Menex.* 9. 32.

## CHAPTER II.

The nature of the charge—Socrates is accused of making new gods and denying the old ones. Euthyphro declares that the Athenians will never listen to reason in matters of religion. They even laugh at *him*.

2. ἀφ' ἑστίας ἀρχ.—a proverbial expression, 'beginning at the hearth', the central point of the house, i.e. setting to work in a regular and effectual way. Another explanation is ἀπὸ τῶν οἰκειοτάτων, 'beginning at home'. The proverb is also read ἀφ' Ἑστίας, 'because the first offering was made to Hestia', 'proverbium quod usurpabatur, fere in malam partem, de iis qui in aliquo genere inciperent a suis, vel ab iis qui essent quodam in genere principes': cf. Ar. *Vesp.* 846, ἀφ' Ἑστίας ἀρχόμενος.

4. τί καὶ ποιοῦντα—'what *can* it be that you do?' καὶ gives an emphasis as in 6. 25, τί γὰρ καὶ φήσομεν; what *are* we to say? *Phaed.* 61 E, τί γὰρ ἂν τις καὶ ποιῶι; what *could* one do?

6. ὦ θαυμάσιε—so *Menex.* 1. 7, where see note. We have in this dialogue several instances of a similar form of address, the adjective employed being often ironically inappropriate.

ib. ὥς οὕτω γ' ἀκοῦσαι—'just to hear'—ὥς ἀκοῦσαι, lit. 'so far as hearing goes', an infinitive of *limitation* like ὥς εἰπεῖν, see *Madv.* § 151, and note on *Thuc.* iv. 14.

οὕτω in such phrases is an expletive, probably denoting a wave of the hand or some such gesture, which in many cases may be represented by our 'just': *Gorg.* 464 B, μὴν οὕτως δομάσαι οὐκ ἔχω; *Dem. Meid.* 537, ἐν διατριβῇ οὕτως ἰδίᾳ (see *Buttmann's index*). There is a similar use of *sic*: *Hor. Od.* ii. 11. 14, *sic temere iacentes*: *Ter. Heaut.* iii. 2. 12, *sic satis*.

8. νομίζοντα—'acknowledging, believing in': in this sense νομίζω is used with a simple accusative, although possibly the full phrase would be νομίζω θεοὺς (θεοὺς εἶναι).

10. μανθάνω ὅτι—I see, (it is) because etc.' τὸ δαίμόνιον, see Appendix A. ἐκάστοτε=from time to time, lit. 'on each occasion (that it happens)'.



11. **καινοτομοῦντος**—so 5. 6: cf. 2 Tim. ii. 15, *ὀρθοτομεῖν τὸν λόγον τῆς ἀληθείας*. The metaphor is derived from *cutting a path or passage*: cf. Ar. *Vesp.* 876, *καινοτομοῦμεν* with acc.

2 13. **διαβαλῶν**—‘to excite odium, or prejudice’: see note on Thuc. iv. 22. For constr. cf. *ἐρχεται κατηγορήσων*, sup 1. 26.

17. **οὐδὲν ὃ τι οὐκ**—*ὅστις* is usually followed by *μή*, an exception being the phrase *οὐδεὶς ὅστις οὐ*=every. This phrase (without *ἐστίν*) is practically equivalent to a single word, and is declined by attraction, gen. *οὐδενὸς ὅτου οὐ*, dat. *οὐδενὶ ὅτω οὐ*, etc.

19. **ὁμόσε ἰέναι**—‘to close with the foe, come to close quarters’.

### CHAPTER III.

Socrates does not mind being laughed at. He is afraid that he has excited serious prejudice as a dangerous innovator by openly avowing what he thinks, and discussing with any one whom he meets.

2. **οὐδὲν πρᾶγμα**—‘no matter’; so *Gorg.* 447 B: cf. *οὐδὲν μέγα*, *Menex.* 3. 12.

4. **ὃν δ’ ἄν**—‘whenever they see’, etc. As the antecedent (*τούτῳ*) is not expressed with *θυμούνται* the construction is practically equivalent to *ἂν (ἐάν) δέ τινα κ.τ.λ.* Stallbaum compares *Soph. Trach.* 906, *ἐκλαίει δ’ ὀργάνων στου ψαύσειεν*=‘she wept whenever she touched any of the furniture’.

5. **τοιούτους**—‘such as himself’.

6. **εἴτ’ οὖν**—*οὖν* thus used ‘implies that whichever side be taken it comes to the same thing’, *Madv.* § 266: *Apol.* 33 E, *εἴτ’ οὖν ἀληθὲς, εἴτ’ οὖν ψεῦδος* ἄλλ’ *οὖν*, κ.τ.λ.

9. **σπάνιον**—‘seldom seen’, lit ‘scarce’.

11. **ὑπὸ φιλ.**—‘by reason of my friendliness’; i.e. my liking for all men and my wish to benefit them by helping to find out the truth.

12. ἐκκεχυμένως—so Cic. *Orat.* i. 34. 60, *effudi vobis omnia quae sentiebam*: Plin. *Ep.* i. 20. 20, *effuse dicere*.

13. ἄνευ μισθοῦ—‘without fee’; in which respect Socrates differed from the ordinary sophists or ‘professors of wisdom’ whose high demands he often refers to: see *Apol.* 19 *ε* sq.; cf. *Protag.* 311 *Δ* sq. where see Wayte’s note on σοφιστήν. προστιθεὶς ἄν, sc. μισθόν=‘I would gladly give a fee in, if etc.’

16. παίζοντας ... διαγαγεῖν—‘to get through the time in court with sport and laughter’: the acc. participles refer to all in court, including Socrates.

17. τοῦτ’ ἤδη—‘then it becomes doubtful’: ἤδη=‘when we get to this’. So *Menex.* 12. 3. ὅπῃ ἀποβ., ‘in what way it will turn out’. Another reading is ὅποι, ‘whither’, i. e. ‘to what issue it will come’. For the use of πῇ, ποῖ, and ποῦ (?) with words of *direction* or *motion* see *Lid.* and *Scott*.

18. ὑμῖν τοῖς μάντεσιν—this is a hint that Euthyphro was in some sort a professional divine; we have already seen that he put forward matters of religion in the assembly; cf. 2. 16.

20. σὺ τε—would be regularly followed by ἐγώ τε, but the construction is slightly altered.

*ib.* οἶμαι δὲ καὶ ἐμέ—this accus. is to be noted. Usually ‘I think I shall do’ is οἶμαι ποιήσῃν, words in agreement with the subject of the verbs being in the nom. case. The accus. and inf. construction is however perfectly admissible, and is used here because it was desirable to express the pronoun emphatically. οἶμαι δὲ καὶ αὐτός would have been equally correct: cf. *Rep.* 505 *σ*, βουλομένην ἂν ἐμέ τε δύνασθαι κ.τ.λ.

## CHAPTER IV.

Socrates asks Euthyphro what business brings him to court. He is going to prosecute his father for causing the death of a slave. Piety makes it his duty to do so. In answer to Socrates Euthyphro acknowledges that he is perfect in the knowledge of his duty to the gods.

2. **φεύγεις**—‘are you defendant in it or prosecutor?’ **αὐτήν** cogn. acc. like **γραφήν**, i. 8. Two lines below **τίνα** is of course masc. acc. of the object.

6. **πετόμενόν τινα**—Socrates plays on the double meaning of **διώκω**. So in the legal language of Scotland the prosecutor is the *pursuer*.

7. **ὅς γε**—‘seeing that he’ = *quippe qui*.

14. **φόνου**—words of *accusing, condemning*, etc. take a genitive of the charge: see *Madv.* § 61. The construction is the same in Latin.

16. **ὅπη ποτὲ ὀρθῶς ἔχει**—‘how it is right’, = what is the right way to act. The subject has to be understood from the context, somewhat awkwardly. Stallbaum therefore suggests **ὅπη τοῦτ’ ὀρθῶς ἔχει**: *τοῦτο* meaning ‘a question like this’.

17. **τοῦ ἐπιτυχόντος**—‘in the power of any chance person’: *Rep.* 352 D, **οὐ γὰρ περὶ τοῦ ἐπ. ὁ λόγος**, ‘the discussion is not on some casual subject’: so often **ὁ τυχών** = *quivis*, **οἱ τυχόντες**, *ordinary persons*. For the gen. denoting the person to whom something *belongs*, see *Madvig* § 54: cf. *Gorg.* 500 A, **ἀρ’ οὖν παντὸς ἀνδρός ἐστὶν ἐκλέξασθαι**; ‘is it in every one’s power to make the selection?’

*ib.* **πόρρω...ἐλαύνοντος**—‘one who is already far advanced in wisdom’; *Gorg.* 486 A, **πόρρω αἰὲ φιλοσοφίας ἐλαύνοντας**: *Cratyl.* 410 D, **πόρρω...σοφίας ἐλαύνειν**: also with **ἤκω**, **πορεύομαι** etc. **σοφίας** is a *partitive genitive*, cf. **ποῦ γῆς**; *huc viciniae* etc. **ἐλαύνοντος**—*driving or pushing*, sc. **τὸ πρᾶγμα**.

19. **πόρρω μέντοι**—‘far indeed’. **μέντοι** here is an expletive which emphasizes the answer; so *Menex.* 3. 14.

20. **ὁ τεθνεὼς ὑπό**—so *Menex.* 14. 46, **τελευτησάντων ὑπό**: such words are equivalent to passives and are constructed accordingly.

21. **ἢ δῆλα δὴ**—‘of course it is’: cf. note on *Menex.* 1. 4.

24. **οὐ τοῦτο μόνον δεῖν**—‘instead of seeing that this one point must be observed’: **δεῖν** depends on **οἶει**. It seems plain that Euthyphro is now speaking with great volubility, without taking time to arrange his ideas and sentences.

27. **ἐάν περ**—‘if indeed’, not ‘even if’. Euthyphro is speaking of the pollution incurred by living with a murderer as the main reason for prosecuting him.

29. **ἀφοσίοις**—subj. after **ἐάν**: οἷς=ὁ-γς. **τῇ δίκῃ**, dat. of the instrument with **ἀφοσίοις**, **ἐπεξιὼν** being added in explanation. Not ‘by prosecuting the suit’, for **ἐπέξειμι** takes dat. of the person only.

30. **πλάτης**—‘a hired servant’: derived by grammarians from **πῆλας**, **πελάζω**: compare Luke xv. 15, ‘he went and joined himself to a citizen of that country’.

This person is elsewhere called a **θής**, a word which originally meant a *serf* attached to the soil. Whatever his exact condition was, he was not an **οἰκέτης** or slave, but a free man. The condition of such hired labourers was proverbially wretched, and their lot a hard one.

35. **τοῦ ἐξηγητοῦ**—‘the expounder’, **ὁ ἐξηγούμενος τὰ ιερά**, Harpocr. *interpretes caeremoniarum et iuris sacri*. Cf. Dem. *Euerg.* 1062 (in a case of murder), **ἦλθον ὡς τοὺς ἐξηγητὰς, ἵν’ εἰδείην ὃ τι με χρὴ ποιεῖν**. Their duties were to expound the law and tradition in cases of pollution and religious matters generally, and therefore in such matters as the guilt of murder. Timaeus (*Gloss. Plat.*) says that they formed a board of three and were nominated by the Pythian oracle. Plutarch, *Thes.* ch. 25, says that Theseus made the Eupatridae **ὁσίων καὶ ιερῶν ἐξηγητὰς**; but the word has possibly no official meaning in this instance.

Instead of **χρή** it has been proposed to read the opt. **χρεῖη**, on the ground that it is subordinate to **πέμπει**, which is virtually equivalent to a past tense. The indicative is however often thus found, especially with words and expressions such as **χρή**, which denote the fixed rules of right and justice. For instances see Stallbaum.

37. **ὡς ἀνδροφ. καί**—‘regarding him as a murderer and thinking it no matter, etc.’ **οὐδὲν ὄν**, acc. absolute in the sense of *thinking, believing*, etc.: cf. *Menex.* 10. 16.

40. **ταῦτα**—with **ἀγανακτεῖ**.

43. **οὔτε...οὐ δεῖν**—‘nor even if he had is it right, they say, etc.’ Quite regularly the sentence would run thus—**οὔτε ἀπ.**,

οὔτε...ζημιᾶς ἀξίῳ ὄντι, or there might be an absolute construction, 'it being right' or the like. As it stands there is a slight irregularity or 'anacoluthon', and δεῖν is put as a dependent inf., as if φασὶν had gone before and not ὡς φασιν. The following ἀνόσιον εἶναι also depends on φασιν, or on the idea of 'they say, they maintain', which the sentence conveys. There is a somewhat similar irregularity, *Menex.* 16. 5.

Stallbaum compares *Phileb.* 20 D, τόδε γε μὴν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαιότατον εἶναι λέγειν, where εἶναι depends on οἶμαι: also *Cic. de Off.* i. 7. 22, atque, ut placet Stoicis, quae in terris gignuntur ad usum hominum omnia creari. Such irregularities are common in the best writers, who are seldom the slaves of strict grammatical rules.

45. οὐ δεῖν—after οὔτε the οὐ before δεῖν is redundant and has no separate force.

47. τὸ θεῖον—'the divine law': often = the divinity: *Thuc.* v. 105, τῆς πρὸς τὸ θεῖον εὐμενείας, 'the favour of heaven'.

49. πρὸς Διός—'in the name of Zeus'—πρὸς thus used always implies an appeal or supplication = 'I beg you, I ask you'. It is never an affirmation or oath, which is expressed by νῆ or μά with the accusative.

ib. οὕτως ἀκριβῶς—'thus fully'. ἀκριβῶς implies *exact* knowledge of *details and particulars*. Thus in the New Testament it is often rendered *diligently*, i. e. *diligenter*, which has the same force in Latin.

53. μὴ αὖ σύ—'in your turn', as well as your father whom you accuse. The tables are in fact turned, and Euthyphro is now defendant at the bar of public opinion.

54. οὐδὲν...ὄφελος—= 'I should be of no good': so we say 'what is the good of this?' cf. *Apol.* 28 B, ὅτου τι καὶ σμικρὸν ὄφελος.

55. διαφέρει Εὐθ.—Euthyphro speaks of himself by name with considerable complacency, and then in the next clause reverts to the first person: cf. *Apol.* 26 D, ταῦτα παρ' ἐμοῦ μανθάνουσι...Σωκράτους καταγελᾶν, where we have the first person following the third.



## CHAPTER V.

Socrates begs Euthyphro to become his instructor. What he wants is to know his duty to the gods. First then, is the idea of piety and impiety identical in all cases? Euthyphro replies that it is.

1. *ἀρ' οὖν*—‘it is then, I take it, my best course, etc.’; a conclusion in interrog. form, connected by *οὖν* with what has gone before; see *Madv.* § 263.

3. *πρὸς Μελ.*—‘with Meletus’, i.e. the charge which he brings against me. We see that *πρὸς* can be used of either party in the case. So *τί ἐμοὶ πρὸς σέ;* ‘what have you to do with me?’: *Dem. Meid.* § 44, *οὐδὲν αὐτῷ πρὸς τὴν πόλιν ἐστί*, ‘the state has nothing to say to him’.

*ib.* *προκαλῆσθαι*—‘to offer him a challenge to this effect’: this might be done at any stage of an action before the final hearing. One party challenged the other to take an oath to certain facts, to examine a slave under torture, or the like. If the challenge was accepted the result settled the action. Here the challenge is that Meletus should give his opinion of Euthyphro’s wisdom, and abide thereby. Note that *προκαλῆσθαι*, like other words describing legal procedure, takes a cognate acc. *αὐτὰ ταῦτα*, besides an acc. of the person challenged; so *infr.* line 15.

4. *λέγοντα*—instead of *λέγοντι*, a very common irregularity of construction.

6. *αὐτοσχεδιάζοντα*—‘speaking off-hand’, without due thought and preparation: *Menex.* 3. 5.

9. *καὶ ἐμὲ ἡγοῦ*—‘think me so too, and do not go on with your action’: note the force of the pres. imperat.

10. *λάχε δίκ.*=‘institute an action’: the order of hearing being determined *by lot*. The full constr. is with dat. of the person sued and gen. of the thing at issue; see *Lid.* and *Sc.*

15. *αὐτὰ ταῦτα λέγειν*—going back to the original construction dependent on *κράτιστόν ἐστι*.

Socrates says that he shall urge before the court that his adversary has refused a challenge. We find such a statement

repeatedly insisted upon in the private speeches written by Demosthenes. Indeed a challenge was often made, not with a view to its acceptance, but in order that a refusal to accept it might be made a point in the speaker's case.

17. εἰ ἄρα ἐπ.—‘if he *should* try’; ἄρα implies that the speaker does not think it likely: cf. *Menez.* 13. 30.

18. σαθρός—‘unsound’: Dem. 1 *Phil.* 52, εὐρήσει τὰ σαθρὰ ὁ πόλεμος.

19. ἐκείνου—i.e. Meletus. Though he has just been mentioned, yet he is absent, and is not a party to the question at issue between Euthyphro and his friend: he is therefore called ἐκεῖνος, ‘yonder man’.

For λόγος Heindorf suggests ὁ λόγος, ‘the question would be’, which is undoubtedly the more usual phrase. Instead of γένοιτο several manuscripts have ἐγένετο, which must be rejected as giving a wrong sense, ‘the question would have been’; ἄν with the indic. denoting a condition which is now impossible.

If it were retained we should have to resort to an awkward ellipse: ‘and’ (*if he had laid a charge against me*) ‘he would have found himself called to account instead of me’.

24. οὕτως ὀξέως—There is an uncertainty about the reading of this passage: some mss have ἀτεχνῶς, ‘absolutely’, following ὀξέως; some omit ὀξέως; some few have ἀτεχνῶς καὶ ὀξέως. κατέειδεν=saw and understood, καθορᾶν has a stronger meaning than ὁρᾶν.

28. ταυτόν...αὐτὸ αὐτῷ—‘the same with itself’, identical. αὖ, ‘on the other hand’. τὸ ὅσιον is piety or holiness in the concrete, as seen in act; ὁσιότης is the abstract quality of piety or holiness.

29. τοῦ μὲν ὁσίου παντός—παντός may be rendered, ‘in every case’; it is a pred. in agreement with ὁσίου, and corresponds to ἐν πάσῃ πράξει in the line before.

30. ἔχον μίαν τιὰν ἰδέαν—‘having some one definite idea, or form’, i.e. in all particular cases of impiety the notion of impiety involved is one and the same. So in all things called white, some may be whiter than others, but the idea of whiteness is the same in all. For ἰδέα see Appendix B.

Note that εἷς τις means 'one in particular'=*quidam*, but without specifying what: εἷς γέ τις on the other hand is perfectly indefinite='some one or other'.

31. κατὰ τὴν ἀνοσιότητα—'in respect of its impiety', i.e. when we call different things impious, we have the same notion of impiety in our mind in every case.

ιβ. πᾶν δ τι ἄν—'in the case of everything which is to be impious', i.e. which can be classed under the head of impiety. πᾶν is predicate in agreement with τὸ ἀνόσιον: ὃ τι ἄν gives a definition. μέλλη, 'is likely to be', is fairly to be so called.

## CHAPTER VI.

1. λέγε δῆ—'now then, go on to state'. Socrates having ascertained that the conception of piety and impiety is the same in all cases, now asks for a general definition of piety and impiety. Euthyphro however only gives him an instance—piety is what he is doing himself, bringing an offender to justice.

6. ἔάν τε...ἔάν τε—='whether...or': a disjunctive use of τε, which is very common: so εἴτε...εἴτε; cf. *Menex.* 7. 16.

7. ἐπεὶ...θέασαι—'why, just look', lit. 'since (if you doubt it), look etc.' So Ar. *Vesp.* 71—73:

νόσον γὰρ ὁ πατὴρ ἀλλόκοτον αὐτοῦ νοσεῖ,  
ἦν οὐδ' ἄν εἰς γνοίη ποτ' οὐδ' ἄν ξυμβάλοι,  
εἰ μὴ πύθοιθ' ἡμῶν· ἐπεὶ τοπάξετε.

'His father is afflicted with a strange complaint, which no one could find out or conjecture if he were not told by us—since (if you doubt), just try and guess'.

8. τοῦ νόμου δτι—i.e. to shew that the law is so; the proof itself is introduced by γάρ, *infr.* l. 11.

9. δτι ταῦτα—'to show them that', etc.: the next clause is explanatory of οὕτω γιγ.

10. ἐπιτρέπεν—'to allow him to go on: *Legg.* 802 B, ἡδοναῖς καὶ ἐπιθυμίαις μὴ ἐπιτρέποντας, 'not giving way to'.

6  
— 7  
11. αὐτοὶ...οἱ ἄνθ.—‘these very people’: Euthyphro means his own misguided and prejudiced relatives.

13. τὸν αὐτοῦ πατέρα—Cronos, son of Uranus: both were punished by their sons: see Class. Dict. Aristophanes ridicules such references to the faults attributed to the gods, *Nub.* 1080,

εἴτ' εἰς τὸν Δί' ἐπανεγκέιν.

καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μείζον ἂν δύναιο;

‘Then refer to the example of Zeus. How could you, a mortal man, be stronger than a god?’ So Falstaff, in the *Merry Wives of Windsor*: ‘Remember, Jove, thou wast a bull for thy Europa. You were also, Jupiter, a swan for the love of Leda..... When gods have hot backs, what shall poor men do?’

15. κἀκείνόν γ' αὖ—‘he in his turn’, continuing to go back. ἐκεῖνος is Cronos, who deposed his father Uranus.

16. δι' ἕτερα τοιαῦτα—‘for a similar offence’. ἕτερος τοιοῦτος may often be rendered ‘corresponding’.

18. τε...καί—disjunctive, ‘according as they are speaking of the gods or of me’; see *Menex.* 7. 16.

19. ἄρα γε—‘this then must be the cause—?’ a form of interrogation ‘in which the interrogator believes, or pretends to believe, that the thing is as he says’; *Madv.* § 263.

21. δυσχέρως πῶς ἀποδέχομαι—‘I make a difficulty of accepting’, i.e. I refuse to believe. Socrates banished Homer and Hesiod from his republic, because they attributed violence and injustice to the gods, *Rep.* 377 c—378 e. Euripides too protests again and again against the current legends of Zeus and Apollo. He like Socrates was charged with being an atheist and a corruptor of morals.

24. ἀνάγκη δὴ—‘then indeed I too must needs agree’.

26. πρὸς Φιλίον—‘in the name of the god of friendship’, i.e. I appeal to you as a friend: *Phaedr.* 234 E, πρὸς Διὸς φίλιον. It was the special part of friends to discuss with a view to discovering the truth. We see that Socrates throughout declines to admit that there can be strife among the gods; though he takes Euthyphro’s view as a ground of argument.

In such adjurations the name of the god invoked is appropriately chosen. Thus when one servant finds a kindred spirit

in another, he exclaims ὁμόγνι Ζεῦ, *Ar. Ran.* 750 : cf. *Eur. Andr.* 900, ὦ Φοῖβ' ἀκέστορ, πημάτων δόλης λύσιν : *ib.* 921, Δία καλοῦσ' ὁμόγνιον, when Hermione is appealing to her cousin Orestes : cf. *Hec.* 345, πέφενγας τὸν ἐμὸν ἰκέσιον Δία = you are now safe from my entreaties.

28. καὶ ἔτι γε—'yes, and still stranger things'. γε gives an affirmative answer to the question, while καὶ adds something farther.

30. ἄρα—'then', introducing an *inference* ('conclusion minor') from Euthyphro's words : cf. 8. 40.

33. καὶ ὑπὸ τῶν ἀγ.—a slight change of construction. Socrates was about to say, 'such as are *both* related by poets *and* depicted by painters'; the latter clause is however expanded into a statement which itself branches into two members, the second of these being a long demonstrative clause.

It is to be noticed that when a relative introduces two subordinate clauses, a demonstrative is commonly found in the second clause, especially if there be a change of case : *Gorg.* 452 D, τί ἐστὶν δὲ σὺ φῆς μέγιστον ἀγαθὸν ἀνθρώποις εἶναι καὶ σε δημιουργὸν εἶναι αὐτοῦ; 'what is it which you assert to be the greatest human good, and of *which* you profess yourself to be the artificer?' So *infr.* 8. 31, περὶ ὧν διενεχθέντες καὶ οὐ δυν. ἐπὶ κρίσιν αὐτῶν ἐλθεῖν.

35. ὁ πέπλος—a tapestry, or embroidered shawl, worked by high-born maidens, representing the triumphs of Athene over the giants. It was carried in procession at the great Panathenaea, which were celebrated every four years. The statue and temple of Athene stood on the Acropolis : thus εἰς τὴν ἀκροπ. corresponds to τὰ ἀλλὰ ἱερά.

38. μὴ μόνα γε—'yes, and not only these': μὴ is used instead of οὐ because of the preceding φῶμεν, 'are we to say?' it has an imperative or hortatory force.

## CHAPTER VII.

Euthyphro, being pressed to give a general definition of piety, defines it as 'that which is loved by the gods', impiety being the opposite.



8. καὶ ἄλλα...ἐστίν—‘you say there are many other things which are pious’. ‘So there are’. The emphatic *ἐστίν* appears, so far as I know, in all editions. The sense which would be given by *ἐστίν* is however equally good: ‘you say many other things are pious’. ‘So they are’.

12. ἐκείνο αὐτὸ τὸ εἶδος—‘the class-characteristic itself, by which’: cf. 5. 30. *εἶδος* is the manifestation of the *ιδέα*.

18. εἰς ἐκείνην ἀποβλέπων—‘making it our model’: lit. ‘looking off at’ as a painter looks off from his canvass at his model.

19. τοιοῦτον—‘like it’: cf. 3. 5.

21. μὴ φῶ—‘I may say it is not’. *φημί* and *οὐ φημί*=to affirm and to deny.

29. ἐπεκδιδάξεις—‘will teach me fully besides’: *ἐπὶ* implies sequence or addition, cf. *ἐπιβίω*, *ἐπιρώννυμι* (to reassure), *ἐπισκεψώμεθα*, inf. 8. 1, etc.: *ἐκ* implies completeness, cf. *ἐκτερίζω*, *ἐκτελέω* etc.

## CHAPTER VIII.

Socrates shows that if the gods are at variance, as Euthyphro believes, they must differ about right and wrong. Therefore what is loved by one god is hated by another; and we cannot thus arrive at a definition of piety.

1. φέρε δῆ—‘come now, let us review our position’, i.e. the definition which we have now laid down. In good Greek *φέρει* is always followed by the subjunctive; e.g. *φέρει λέξω* is aor. subj., not fut. indic.

7. δοκῶ—‘I take it so: such is our statement’. This seems the meaning, if the text be right; Euthyphro is asked if he is satisfied with the definition, and replies that he is. There is however much awkwardness in the position of *δοκῶ* at the beginning of a sentence. Stallbaum, being unable to find

any similar collocation, suggests the following arrangement of the words:

Σ. οὐχ οὕτως;

Ε. οὕτω μὲν οὖν· καὶ εὖ γε φαίνεται εἰρηῆσθαι, δοκῶ, ὦ Σώκρατες.

Σ. εἰρηται γάρ (sc. εὖ)· οὐκ οὖν καὶ ὅτι στασιάζουσιν οἱ θεοί... καὶ τοῦτο εἰρηται;

Ε. εἰρηται γάρ.

Euthyphro says, 'I believe our statement to be a good one'. 'A good one certainly', is the reply of Socrates. δοκῶ is parenthetical, like οἶμαι, of *Parmen.* 126 B, τῷ μὲν γὰρ πατρὶ, δοκῶ, Πυριλάμπης δνομα. δοκῶ μοι is similarly used.

12. **ἐχθραν δέ**—the argument is as follows: What are the questions which produce quarrels and enmity? Questions of right and wrong, justice and injustice, etc., not disputes which can be easily settled by reference to an accepted rule. If then there is enmity among the gods, it must follow that they differ about the principles of right and wrong, and we can not make their judgment our standard.

13. **ἀρ' ἄν**—ἄν belongs to ποιοῖ: it is put at the beginning of the sentence to shew its contingent character and repeated with the verb. We might render, 'would it be the case, if... that this would make us enemies?'

14. **περὶ ἀριθμοῦ, ὅπότ.**—'about (a question of) number, which of two sums was the greater'.

17. **ἀν ἀπαλλαγεῖμεν**—'we should settle our dispute'. ἀπαλλάττομαι, lit. to depart from, i.e. cease from and give up (a quarrel): Dem. *Meid.* 578, ἀπήλλαγμα, 'I have compromised the matter': also with πρὸς, to be reconciled to.

23. **τὸ ἰστάναι**—'weighing': lit. 'to put in the balance': Hdt. ii. 65, ἰστᾶσι σταθμῷ πρὸς ἀργύριον τὰς τρίχας, 'they weigh the hair against silver coin'.

24. **διακριθεῖμεν**—cf. Hdt. ix. 58, μάχῃ διακριθῆναι, 'to decide the issue by battle'.

26. **διενοχθέντες**—'after a dispute', not=pres. ἐπὶ τίνα κρίσιν, 'to what decision?' i.e. to a conclusive settlement about what?: cf. Liv. ii. 22, hac ira legiones duxere=huius rei.

28. πρόχειρον—'ready to hand', *promptum*, i.e. perhaps you cannot answer off-hand. τὰδε=the things I mean.

37. τί δέ; οἱ θεοί=*quid?* *dei*, 'again, to take the case of the gods'.

τί δέ; like *quid*, introduces a fresh point for consideration: = 'what do you say to this?'

39. πολλή ἀνάγκη—'it is absolutely necessary'; sc. *περι τούτ.* διαφ.

39. ἄλλοι ἄλλα ἤγ.—'differ in their conceptions of right and wrong'.

42. οὐ γὰρ ἄν—the imp. indic. with ἄν is lit. 'they would not have been in a state of variance' (which they are). We may render 'we should not find them thus at variance'.

44. ἦ γάρ—pronounced sharply like our *eh?* It is generally used at the end of a question, especially a rather long one, when the other speaker is not ready with an answer or his attention seems to flag.

56. ἄν εἴη—'will be', inference; so *infr.* and 11. 7: 14. 3.

59. τούτῳ τῷ λόγῳ—'according to this argument'.

## CHAPTER IX.

Euthyphro urges that all the gods would agree that the guilty should be punished.

1. οὐκ ἄρα—'then, after all'.

2. ταυτόν—'at the same time'; predicate in apposition with ὁ. *idem* is often used in the same way.

3. ὃ δ' ἄν θεοφ. = whatever may be defined (as ὃ ἄν) loved by the gods is also hated by the gods—i.e. what one god loves another hates.

9. καὶ ἐκείνοις κατὰ τὰ αὐτά—sc. *προσφιλές* or *ἐχθρόν*.

11. ὥς οὐ δεῖ—i.e. maintaining the view that the guilty ought not to be punished.

13. τί δέ; ἀνθρ — 'well, did you ever hear any *man* argue?' etc.

16. οὐδὲν μὲν οὖν — 'nay, they never stop etc.' The use of μὲν οὖν is to *modify* what has gone before, either strengthening or diminishing its force: it may generally be rendered *nay* rather or *yea* rather; thus Aesch. *Ag.* 1395.

εἰ δ' ἦν πρεπόντων ὥστ' ἐπισπένδειν νεκρῷ  
τάδ' ἂν δικαίως ἦν, ὑπερδίκως μὲν οὖν.

Thus translated by Prof. Kennedy:

'Had it been fit to pour libation o'er the dead  
this had been justly, yea, 'twere more than justly done.'

Euthyphro does not answer the question. He replies that wrongdoers always endeavour to escape punishment; whereas Socrates had asked if anyone maintained that a wrongdoer *ought not* to be punished.

25. οὐ τολμῶσι — 'they have not the hardihood'.

31. τὸ τίς — 'viz. who is etc.' the words which follow τὸ form the substantive.

33. αὐτά γε ταῦτα...πεπόνθασιν — 'are in this very same case'.

35. ἀλλήλους — acc. after ἀδικεῖν. It is a question of fact, not an attempt to justify injustice.

40. τό γε κεφ. — 'so far as the main point goes'.

41. ἕκαστόν γε — 'each several case'. 'They join issue about particulars' (Jowett).

42. ἀμφισβητοῦσιν — sc. ὥς οὐκ ἄδικόν ἐστι. They admit the rule that wrongdoing deserves punishment, but deny that it applies to their own particular case.

## CHAPTER X.

'But,' says Socrates, 'how do you know that all the gods think your father's offence one which deserves prosecution for murder?'

1. καὶ ἐμέ — 'as well as yourself'.

3. ὅς ᾧν—*defines* the case; we may render 'in the following circumstances'.

5. φθάσῃ τελ....πρίν—'died before': Hom. *Il.* xvi. 322, ἔφθῃ ὀρεξάμενος πρίν οὐτάσαι.

8. ἐπισκίπτεσθαι—lit. 'to fall upon', hence to *prosecute*, with gen. of the charge: Dem. *Aph.* 846, ἐπισκ. ψευδομαρτυριῶν, 'to indict for perjury'.

10. παντὸς μᾶλλον—'assuredly, as a matter of fact'.

12. ἐπὶ σοφίᾳ—'for wisdom': ἐπὶ gives the *ground* or *basis* of the praise.

13. οὐκ ὀλίγον...ἐπεὶ—the connexion of thought is as follows: 'it seems a serious undertaking (but this is not my fault); for (ἐπεὶ) I could make it clear enough (if you would but see it)'. ἐπεὶ is often thus used in elliptic sentences, when the sense must be supplied from the context: cf. 5. 7.

15. μανθάνω· ὅτι—'I see: you think, etc.': cf. 2. 10.

19. εἰάν περ ἀκούωσι—instead of laughing at him, as they did in the assembly, 2. 16.

## CHAPTER XI.

Socrates suggests the amended definition, that *piety* is what *all* the gods love, and impiety what they *all* hate. Euthyphro accepts this definition.

2. ἐνενόησα...σκοπῶ—note the change of tense: 'this struck me...and I have been (and still am) considering': the aor. denotes the momentary occurrence of the thought, the pres. the train of reflexion which has been going on since. For τόδε Stallbaum proposes to read τότε.

6. θεομισῆς μὲν γάρ—the argument is as follows:—this action may, as you say, be hated by the gods; this, however, we found, would not help to distinguish piety and impiety; for we found that what was hated by the gods might also be



loved by them, i.e. by other gods. The *μέν* with *θεομισές* implies that *so far* Socrates is wishing to agree; there is no regular apodosis with *δέ*; but we have instead the general objection introduced by *ἀλλὰ γάρ*.

9. *τούτου ἀφίημί σε*—‘I let you off this’, i.e. I will not ask you to go on with the proof of it.

10. *πάντες αὐτὸ ἡγ.*—‘let us grant that all gods hate such an action’.

11. *ἀλλ’ ἄρα...ἐπανορθούμεθα*—‘do we now make this correction?’ i.e. do we agree to put this forward as our amended statement?

14. *οὐδέτερα ἢ ἀμφοτέρω*—‘neither the one nor the other, or both at the same time’.

15. *ὠρίσθαι*—are we to consider this definition settled?

18. *τὸ σὸν—quod ad te attinet. τοῦτο ὑποθ.* ‘with this assumption’: *ὑποτίθεσθαι*, is to lay down as a basis or premise for *one’s own* arguments.

26. *ἀποδεχόμεθα*—‘accept’; of being satisfied with, or admitting the truth of arguments or statements: Phaed. 92 E, *μήτε ἐμοῦ μήτε ἄλλου ἀποδέχ’ ὥς ἡ ψυχὴ ἐστὶν ἁρμονία*; Ar. Eth. 1. 1 (3). 4, *μαθηματικοῦ πιθανολογοῦντος ἀποδέχεσθαι*, ‘to be satisfied with probable (i.e. not exact) reasoning from a mathematician’.

## CHAPTER XII.

Socrates shows that piety is not identical with ‘what the gods love.’

2. *ἄρα τὸ θῶιον*—‘is it loved by the gods because it is pious, or is it pious because it is loved by the gods?’ This is the first step in the argument.

4. *οὐκ οἶδ’ ὃ τι*—‘I do not know what you mean’.

6. *λέγομέν τι φερόμενον*—‘we use the terms *moved* and *moving*’: cf. Protag. 332 A, *ἀφροσύνην τι καλεῖς*; ‘is there a thing you call folly?’ *φερόμενον* is strictly ‘being moved’, or in older English, *a moving, in moving*.

8. ἢ ἕτερα—‘(you see) in what respect they are different’.

13. πότερον τὸ φερ.—‘is that which is *in motion*, so called because it is *being moved*; or not?’ The English present passive is always an awkward tense, and the absence of inflexion makes it difficult to translate such a distinction as that between φερόμενόν ἐστι and φέρεται. The distinction is made clearer when we get the term θεοφιλές substituted for φιλούμενον ὑπὸ θεῶν. In fact we must consider φερόμενον as equivalent to an adjective: we may then suppose a question to be put thus: why do we call a thing φερόμενον? answer, ὅτι φέρεται.

15. οὐκ, ἀλλὰ διὰ τοῦτο—‘not (for some other reason), but for this.’

19. οὐκ ἄρα—‘a thing is not seen because it is visible, but conversely, visible because it is seen’ (Jowett).

30. οὐκοῦν...ὑπὸ τοῦ—the next step in the argument:—if a thing is loved, it must be loved *by something*. τί ἐστίν, ‘is something’; the accent is thrown back from the enclitic ἐστίν on the preceding word. πάσχω, suffers something, i.e. ‘is being done something to’. πάσχω is the *general* passive, i.e. the converse of ποιῶ.

38. ἄλλο τι φιλεῖται—‘is it not loved?’ ἄλλο τι is here written for ἄλλο τι ἢ; = *nonne*? lit. ‘anything else than (this)’?

47. τὸ θεοφιλές—the subject of the sentence is found in the two concluding words τὸ θεοφιλές. These words, though though they have no manuscript authority, are absolutely necessary to the sense. The argument is as follows:

τὸ θεοφ. is φιλ. and θεοφ. because it is loved by the gods:  
but τὸ ὅσιον is *not* ὅσιον because it is loved by the gods:  
therefore τὸ θεοφ. is *not* ὅσιον nor is τὸ ὅσιον θεοφ.

### CHAPTER XIII.

This definition being unsatisfactory, what is τὸ ὅσιον? Is it justice? It is; or rather a part of justice.

2. αὐτῷ τούτῳ τῷ—‘simply by virtue of its being loved’: dat. of the instrumental cause.

5. εἰ γε ταῦτόν ἦν—‘had they been identical’: the force of this hypothesis extends to line 10; subordinate to it are two alternative cases, εἰ μὲν... line 6, and εἰ δέ... line 8, both of them giving inadmissible conclusions, and completing the *reductio ad absurdum*. The imperfect tenses with ἄν denote what would have been the case if ὅσιον and θεοφιλές were the same.

The argument may be thus represented:

let τὸ ὅσιον = τὸ θεοφιλές:

then (1) τὸ ὅσιον is loved because it is ὅσιον:

therefore also τὸ θεοφ. is loved because it is θεοφ.

again (2) τὸ θεοφ. is θεοφ. because it is loved by the gods:

therefore also τὸ ὅσιον is ὅσιον because it is loved by the gods.

ib. εἰ γε...εἰ μὲν—for this double use of εἰ, the second subordinate to the first, cf. *Theaet.* 147 A, εἰ τις ἡμᾶς ἔροιτο...εἰ ἀποκρινάμεθα αὐτῷ..., οὐκ ἄν γελοῖοι εἴμεν; ‘supposing some one asked us a question, then if we gave him such and such an answer, would it not seem absurd?’ Stallbaum cites several other instances.

7. καί—‘then also’, i.e. this would necessarily follow; so also line 9.

12. οἷον φιλεῖσθαι—‘such as to be loved’: *Protag.* 330 c, ἔστιν ἄρα τοιοῦτον ἢ δικαιοσύνη, οἷον δίκαιον εἶναι.

14. ὃ τί ποτ’ ἔστι—with ἐρωτώμενος = *rogatus* τὸ ὅσιον *quid sit*. τὴν οὐσίαν, ‘its essence’, what it really is.

15. πάθος δέ τι—‘something which befalls it’, something done to it; further explained by ὅτι πέπονθε τοῦτο, ‘namely that this is a condition of the ὅσιον, to be loved by all the gods’. I have written ὅτι instead of the ordinary ὃ τι, as it is plain that τοῦτο is the accusative after πέπονθε, while τὸ ὅσιον is the subject.

πάθος is a certain property of τὸ ὅσιον not its essence (οὐσία): see Liddell and Scott.

17. ὃ τι δὲ ὄν—sc. τοῦτο πέπ. ‘being what it is in this case, you have not yet told me’: i.e. you have not told me what it is. The same construction is repeated below, εἰπέ...τί ποτε...φιλεῖται.

19. εἴτε ὃ τι δὴ πάσχει—‘or suffers whatever it may suffer—for we will not quarrel about that’, i.e. I do not care what πάθος befalls it: I want to know what it is.

23. περιέρχεται—‘comes round’, to the same difficulty. δ ἂν ὑποθώμεθα, ‘whatever we have laid down’. This is a correction due to Stephens, and adopted by Bekker, for προθώμεθα: cf. ὑποθέμενος, 11. 19, and ὑποθέσεις infr. line 31. προτίθεμαι is to ‘put forward or propose’.

26. τοῦ ἡμ. προγ....Δαίδαλον—Daedalus was a sculptor, of whom the story was told that he made figures which could move: a legend due, according to rationalists, to the fact that he first gave his works an air of life and motion. Socrates, who was brought up to the craft of a statuary, claims Daedalus on that account as an ancestor: cf. *Alc.* i. 121 A, τὸ ἡμέτερον ...εἰς Δαίδαλον...ἀναφέρεται.

27. τὰ ὑπὸ σοῦ λεγόμενα—‘your arguments must be the handiwork of Daedalus’; if they will not stand still, as you complain.

15  
ib. εἰ ἐγὼ ἐτιθέμην—‘had it been I that uttered them and put them in this position’: ἐτιθέμην seems to apply either to laying down an argument (=ὑποτίθεσθαι), or to putting a figure in its proper place.

28. ὡς ἄρα—very often used in quoting the words of another, where we should employ inverted commas. καὶ ἐμοί, i.e. that I too, like Daedalus, make moving things.

37. ἐντιθεῖς—as we talk of a sculptor ‘putting life into’ a statue.

16  
38. ἐμοῦ γ’ ἔνεκα—‘so far as concerns me’: Lat. *per me quidem*.

40. ὅσῳ—by assimilation to the preceding τοσοῦτον, which is rightly used with the comparative δεινότερος: Tac. *Ann.* xii. 11, *quanto ignara barbaris tanto toleratiora*, ‘the more popular as they were novel’: cf. Stallbaum.

46. ἄδην—sc. ἐχομεν, ‘enough of this’. ἄδην adv.=*satis*; fr. obsol. ἀδέω, *to satiate*, and ἄδος, Hom. *Il.* xi. 88. For constr. cf. Aesch. *Ag.* 828, ἄδην ἐλειξεν αἷματος, ‘lapped his fill of blood’.

47. *τρυφᾶν*—lit. 'to be delicate and self-indulgent', of those who pamper themselves with luxurious living: here it means to be too lazy or out of condition for the task, like a man in bad training for a race.

48. *ὅπως ἂν... διδάξαις*—'in what way you might teach me' (sc. if you chose): *ἂν* is to be taken with the verb. The old reading was *διδάξης*: *ὅπως ἂν* would then be taken together = 'in order that', with subj.

50. *πᾶν τὸ δίκαιον ὅσιον*—Socrates asks if *all ὅσιον* is *δίκαιον*: Euthyphro says, yes. Socrates next asks if *all δίκαιον* is *ὅσιον* or not. Euthyphro fails to follow the question, and it is some time before Socrates makes him see his meaning. A familiar illustration shows it at once, e.g. are all dogs animals? Yes. Then are all animals dogs; or some animals dogs and some not?

54. *τὸ δέ τι*—=the other part of it, whatever that may be. *καί* emphasizes *ἄλλο*.

56. *καὶ μὴν νεώτερος*—'and yet you are younger than I'; and therefore you ought to be better able to *keep up*. Socrates plays on Euthyphro's answer that he is not able to *follow* (*ἔπρεσθαι*).

58. *ξύντεινε σαντόν*—'pull yourself together'. *καὶ γὰρ οὐδὲ χαλ.*, 'besides, it is not hard': *οὐδέ* may often = *also not*, rather than *not even*; the same is the case with *ne quidem*.

60. *ὁ ποιήσας*—these verses are commonly stated to be from the *Cypria*, the first in the order of the events which it related, of the poems which formed the Epic Cycle. It described the period antecedent to the *Iliad*. It was attributed by the grammarians to Stasinus of Cyprus.

66. *πένις*—the plural implies different instances of poverty: so Cic. *Mur.* 20. 42, *provincia multas bonas gratias Murenæ attulit*, 'his province gained for Murena influence in many quarters'.

70. *εἶναι*—sc. *δοκεῖ*.

76. *ἐπὶ πλέον*—sc. *ἐστίν*, 'is more extensive': *Gorg.* 453 A, *ἐπὶ πλέον δύνασθαι*, 'to be of further value'.

78. *περιττόν*—of number, 'odd', opp. to *ἄρτιος*, 'even'.



## CHAPTER XIV.

What part of justice is piety? Euthyphro defines it as that part which concerns the service of the gods.

3. εἰ μὲν ἡρώτας...εἶπον ἄν—‘had you been asking me...I should (at once) have said’: *Meno* 72 B, τί ἂν ἀπεκρίνω μοι εἰ σε ἡρώμην. When the aor. with ἄν thus follows εἰ with the imperfect, it denotes what would have followed ‘statim, et uno veluti ictu et momento’: see Stallbaum, and Goodwin, *Moods and Tenses*, § 49, n. 5.

6. σκαληνός—fr. σκάζω, *to limp*, lit. *halting*: hence τριγωνον σκ., a triangle with *unequal* sides: opp. ἰσοσκελές, with *equal legs or sides*: *Tim.* 54 A. Here the language of geometry is applied to number, with sense of *odd* and *even*.

15. τὸ περὶ τήν—subject, in apposition with τοῦτο τὸ μέρος: the predicate of the sentence is εὖς. τε καὶ ὅσιον.

16. θεραπείαν—‘service’: the use of this word involves Euthyphro in fresh difficulties, as it is one which is of very wide application and is employed to denote very various relations.

## CHAPTER XV.

Of what nature is this service? Not like the care of animals, which aims at the improvement of the animals, but such as slaves pay to their masters.

5. λέγομεν γάρ που—‘we mean, you know—well, we say, for example’. Socrates was about to describe what he meant, but stops short and explains his drift by a series of questions.

9. ἵππική—sc. τεχνή. The first sense which Socrates proposes to attach to θεραπεία is the *care and attention* bestowed on animals by those who keep and manage them.

18. θεῶν—sc. θεραπεία ἐστί.

22. οἷον τοιόνδε—‘some such thing as this, for example’: the words are in apposition with ταυτό.

37. ἀπεργάζει—‘you make, render’; especially used of the results produced by any art or system, e.g. education.

47. ἥνπερ—‘the very service which slaves pay their masters’, cognate acc.: so often *servire servitutum*.

49. ὑπηρετική—‘ministering or serviceable’, sc. *θεραπεία*, or *τεχνή*: this word being used of the ‘ministrations’ employed by arts and crafts generally, Socrates puzzles Euthyphro still more.

## CHAPTER XVI.

What do the gods effect by this ministration? They bestow all kinds of blessings in requital for prayer and sacrifice.

1. ἡ ἰατροῖς ὑπ.—‘the service which ministers to physicians’, i.e. the various resources and appliances of the healing art, by the use of which the physician accomplishes his end.

30. πλείονος ἔργου—‘a matter of some considerable trouble’; referring to 10. 13, ἀλλ’ ἴσως οὐκ ὀλίγον ἔργον ἐστίν.

32. κεχαρισμένα—‘things pleasing’: Hom. *Od.* xvi. 184, ἵνα τοι κεχαρισμένα δώομεν ἱρά, ‘that we may offer acceptable sacrifices’.

## CHAPTER XVII.

Then piety consists in giving to and asking from the gods?

1. πολὺ—with βραχυτέρων: *Rep.* 589 E, πολὺ ἐπὶ δεινότηρῳ δλέθρῳ χρυσὸν δωροδοκεῖ. Stallbaum gives other instances of this position of πολὺ and ἔτι: *Phaed.* 110 E, καὶ ἔτι τούτων καλλίω.

3. δῆλος εἶ—‘it is clear’: Ar. *Lys.* 919,

ἥ τοι γυνή φιλεῖ με, δῆλη ’στίν, καλῶς.

4. ἐπειδὴ ἐπ’ αὐτῷ ἦσθα—‘when you were on the very point’: *Phileb.* 18 D, ἐπ’ αὐτῷ γε ἦδη γεγονότες.

5. ~~ἀν...ἐμαθήκη~~—the pluperfect with *ἀν* is rare: it refers to an action which *would have been completed* had the condition been fulfilled: 'if you had answered me I should by now have learned fully the nature of piety': see Goodwin, *Moods and Tenses*, § 49.

6. ~~ὅπη ἄν~~—'whatever way': this reading has the best manuscript authority; *ὅπου ἄν* and *ὅποι ἄν* are also found.

14. *δόσεως θεοῖς*—'giving to gods': the verbal substantives take the same case which would follow the verb; so *infr.* line 20: cf. 18. 23. Stallbaum cites numerous examples in Greek and Latin: Aesch. *Pers.* 529, *γῇ τε καὶ φθίτοισι δωρήματα*, *Rep.* 493 D, *διακονία πόλει*: Plaut. *Amph.* i. 3. 21, *quid tibi hanc curatio est rem?* 'what have you to do with this affair?'

18. *χαμὰ πεσείται*—cf. 1 Sam. iii. 19, 'and the Lord was with him, and did let none of his words fall to the ground'. Here however the idea is rather 'what you say will be treasured up by me'.

## CHAPTER XVIII.

But what we give the gods is not for their profit. Piety must be to give them what is pleasing in their sight.

3. *ἀλλὰ τί* = 'certainly', lit. 'but what?', i.e. what else can it be? so *τί μήν*; is a common affirmative reply.

10. *θεοῖς καὶ ἀνθρ.*—'between gods and men'.

11. ~~εἰ οὕτως ἡδιόν σοι~~—'if you prefer to call it so'.

16. ~~ὃ τι ἄν μὴ...δῶσι~~—'which is not their gift': which does not come under this description and definition: cf. St James i. 17, *πάντα δόσις ἀγαθή κ.τ.λ.*

Here *οὐδὲν ὃ τι* with *ἄν* and *ἐστίν* expressed takes the usual construction with *ὅστις ἄν*, viz. the subj. and *μή*: cf. 2. 17.

22. *τί δή ποτ' ἄν εἴη ταῦτα*—'what may these things be?': so *Phaed.* 58 C, *τί ἦν τὰ λεχθέντα καὶ πραχθέντα*; The initial use of the singular *ce* in French is somewhat similar, *ce sont les plus grands poètes de l'antiquité*.

25. χάρις—cf. κεχαρισμένα, 16. 32: here it is not gratitude, but rather the will to offer what is acceptable.

## CHAPTER XIX.

But if piety is what is pleasing to the gods it must be what they love: and this was proved not to be identical with piety.

7. ἐν τῷ ἔμπρ.—ch. 12 and 13.

8. ἢ οὐδὲ μέμνησαι;—‘or do you not even remember?’ Stallbaum read ἢ οὐ μέμνησαι; with some manuscript authority.

11. τοῦτο δὲ ἄλλο τι ἢ—‘and this comes to be the same as θεοφ., does it not? or do you say otherwise?’

ἄλλο τι ἢ = *nonne*. Stephens proposed to read οὐκ before ἄλλο τι, making the clause a statement, followed by the question ἢ οὐ;

## CHAPTER XX.

Socrates wishes to begin the question afresh: but Euthyphro is obliged to leave him.

2. ἐκὼν εἶναι—‘if I can avoid it’: lit. ‘so far as will goes’; cf. note on ὡς ἀκούσαι, 2. 6. ἐκὼν εἶναι is much stronger than ἐκὼν only. It is almost always used with a negative.

3. μή μ’ ἀτιμάσης—‘do not treat me with scorn’: i.e. do not contemptuously reject my request: cf. Soph. *Ant.* 544, μήτοι μ’ ἀτιμάσης τὸ μὴ οὐ θανεῖν τε σὺν σοί κ.τ.λ.: so ἄτιμον *Oed. Tyr.* 789.

6. Πρωτεύς—cf. Hom. *Od.* iv. 455: Virg. *Georg.* iv. 429. Proteus, the old man of the sea, assumed all shapes to elude his captors, but answered the questions of those who held him fast to the end.

7. οὐκ ἔστιν ὅπως ἄν—‘it is not possible that you ever would have tried’.

9. διωκάθην = διώκειν, an Attic form: Ar. *Nub.* 1484: *Vesp.* 1203: al. διωκαθεῖν, as aorist.

10. παρακινδυνεύειν—dependent on τοὺς θεοὺς ἐδείσας and added in explanation as if ἐδείσας had stood alone: 'you would in fear of the gods have hesitated to run the hazard'.

ib. μὴ...ποιήσεις—'lest you should not be going to do it rightly' = μὴ...ποιήσῃς μέλλοις. The future optative may be used in subordination to a past tense when the optative of μέλλω can be substituted as in the present passage. It may also be used when we turn a future indicative into *oratio obliqua* with a past tense: thus ποιήσω became ἔλεγεν ὅτι ποιήσοι: so *infr.* line 22, ἐνδειξάμενος...ὅτι βιωσοίμην. See also Goodwin, *Moods and Tenses*, § 46.

14. εἰσαῦθις τοίνυν—'another time then': *Protag.* 357 B, εἰσαῦθις σκεψόμεθα.

18. ἀπαλλάξομαι...γέγονα...βιωσοίμην—subordinate to a past tense we have first the indicative then the optative mood. It is generally said that in such cases the indicative is used of matters of fact, while the optative applies to things which are hypothetical: such a distinction is often to be noted, but its invariable application is very doubtful: cf. *Menex.* 10. 28, note.

21. καὶ δὴ...βιωσοίμην—'and moreover that I should live the rest of my life better'. These words are either (1) like ἀπαλλάξομαι, dependent on ἦν εἶχον ὥς: or (2) like γέγονα etc. dependent on ἐνδειξάμενος ὅτι. The former view, which is adopted by several editors, makes Socrates hope for a better life henceforward: the latter, which is defended by Stallbaum, makes him hope that he may satisfy Meletus of the chances of his leading a better life, that is to say of his ceasing to corrupt the youth of Athens.

Either view gives an excellent sense, while neither has a preponderance of grammatical considerations in its favour.

I rather incline to (1) as giving a more solemn and sententious conclusion to the dialogue. On the other hand (2) agrees very well with the quiet irony of Socrates.



## MENEXENUS.

This dialogue is mentioned by Dionysius of Halicarnassus, Athenaeus, and Plutarch under the title of 'The Menexenus'; Plato's dialogues being usually designated from one of the interlocutors. Aristotle calls it 'the funeral oration', ὁ ἐπιτάφιος, see note on 3. 8, and this title, or description, seems to have been commonly applied to it from the first: so Cic. *Tusc.* 5. 12. 36 *quid vero in Epitaphio?* See Loers's and Bekker's notes.

### CHAPTER I.

Socrates meets Menexenus. A speaker is to be chosen to pronounce the funeral oration over those who have fallen in battle.

1. **Μενέξενος**—nom. case, a verb in the third person being understood. Stallbaum compares Hor. *Sat.* ii. 4. 1, *unde et quo Catius?* There are however undoubtedly some instances in which the nom. is used for the voc.; while with the addition of the pronoun οὗτος this is a regular construction: *Protag.* 310 B, 'Ἰπποκράτης, ἔφην, οὗτος, μή τι νεώτερον ἀγγέλλεις; See Loers's note, given also by Bekker.

4. **τί μάλιστα σύ...**—'what in particular takes you to the council-chamber?' So *Gorg.* 448 D, **τί μάλιστα**; 'what do you mean in particular?' lit. 'what, most of all?' So in Latin *maxime* is used to give emphasis to the word with which it is connected: Cic. *Verr.* v. 54. 142, *haec cum maxime loqueretur*, 'at the very moment that he said this'.

*ib.* ἡ δῆλα δὴ—so *infr.* 3. 22, ἡ δῆλον ὅτι Ἀσπασίαν λέγεις; The speaker, after asking a question, himself suggests the answer. We may render, 'the fact is, I suppose': lit. 'need I ask, or is it plain?' Cf. *Protag.* 309 Δ, πότεν, ὦ Σώκρατες, φαίνει; ἡ δῆλα δὴ ὅτι κ.τ.λ., where see Wayte's note.

5. παιδεύσεως καὶ φιλ.—'schooling and study': the two words are often used together to denote the complete course of education: *Rep.* 498 Β, μεράκια (δεῖ) μὲν ὄντα μεираκιώδη παιδείαν καὶ φιλοσοφίαν μεταχειρίζεσθαι. φιλοσοφία here means the higher training which fits a young man for the duties of life. This was the province of philosophy in the view of men who looked forward to a public career: such men attended the lectures of professors to learn the art of speaking and debating. Thus Critias and Alcibiades became disciples of Socrates in order to learn the secret of influencing others: *Xen. Mem.* i. 1. 15, νομίσαντε, εἰ ὁμιλησαίτην ἐκείνῳ, γενέσθαι ἂν ἱκανωτάτῳ λέγειν τε καὶ πράττειν.

6. τὰ μέλλω—the business of a grown-up man, i.e. public matters, the main concern of all Athenian citizens. In the *Gorgias* 485 Δ seq. Plato makes Callicles the exponent of the contempt which the man of action and of the world feels for the mere student, who continues to think and speculate when his education should be at an end.

7. ὦ θαυμάσιε—a frequent address in the Platonic dialogues: so ὦ δαιμόνιε, ὦ μακάριε, ὦ βέλτιστε etc. It is difficult to give an English equivalent, when Socrates with his gentle irony thus addresses one who, like Menexenus, is a favourite and a friend but neither very wise nor very wonderful.

8. τηλικούτος ὢν—'at your age', i.e. young as you are. An Athenian was entered on the register of his *deme* (ληξιαρχικὸν γραμματεῖον) in his eighteenth year. He was then of age to inherit, marry, sit on juries, and the like. He was not however entitled to vote in the assembly till his twentieth year (Stallbaum).

*ib.* ὑμῶν ἡ οἰκία—We do not know what members of the family had held office in the state. Menexenus himself was the son of Demophon of the Paeanian *deme*. We find from the *Lysis* that he was an eager student of philosophy in his youth and a somewhat contentious disputant (ἐριστικός). With his cousin (ἀνεψιός) Ctesippus (*Lys.* 206 D) he was present at

the last discourse of Socrates in prison (*Phaed.* 59 B); and must therefore be counted among the master's most devoted disciples and friends.

10. συμβουλευτής—not συμβουλεύη, which is the reading of some manuscripts. The active means 'to advise', the middle 'to take counsel', and the former is plainly the sense required. Xen. *Anab.* ii. 1. 17, *συμβουλευομένοις* *ξυμβούλευσεν* αὐτοῖς τὰδε, 'when they were deliberating he gave them this advice'. In the passage before us we must note the deference paid by Menexenus to his master's counsels.

13. ἐπὶ τοῖς ἀπ.—'over the dead': so Thuc. ii. 34, λέγει ἐπ' αὐτοῖς ἐπαινον τὸν πρόποντα. *ib.* ἐπὶ τοῖς πρώτοις Περικλῆς ἡρέθη λέγειν. Hence the adj. ἐπιτάφιος and the poetical ἐπιτύμβιος.

*ib.* ταφάς—'a funeral'; the active ποιεῖν is here used of the authorities who ordered and directed the ceremony: ταφάς ποιεῖσθαι on the other hand is equivalent to θάπτω. Thus Thuc. ii. 34 says οἱ Ἀθηναῖοι ταφάς ἐποιήσαντο, because the whole people took part in the funeral of their fallen countrymen: so Dem. *Lept.* 490, ἐπὶ τοῖς τελευτήσασι δημοσίᾳ ταφάς ποιείσθε.

It seems probable that the ordinary course of public procedure was followed on these occasions: the orator who was to pronounce the funeral eulogium was nominated by the Council (βουλῇ) and then appointed by the people in their assembly (ἐκκλησίᾳ). The choice is therefore sometimes attributed to the Council, sometimes to the whole city. Thus in 4. 5 we have ἤκουσε...ὅτι μέλλοιεν Ἀθ. αἰρεῖσθαι τὸν ἐροῦντα. Thucydides too makes the choice that of the city (ἀνὴρ ἡρημένος ὑπὸ τῆς πόλεως): cf. Dem. *de Cor.* 320, χειροτονῶν γὰρ ὁ δῆμος τὸν ἐροῦντ' ἐπὶ τοῖς τετελευτηκόσι...οὐ σὲ ἐχειροτόνησε προβληθέντα... ἀλλ' ἐμέ.

17. Ἀρχίνον ἢ Δίωνα—for authorities on these names see Stallbaum's note. Archinus is usually identified with the Archinus mentioned by Demosthenes, *Tim.* 742, as a good statesman and general, and as having been 'the chief instrument under providence' (μετὰ γε τοὺς θεοὺς αἰτιώτατος) of the restoration of the people (with Thrasybulus, in 403 B.C.). He is said to have delivered a funeral speech, which Isocrates laid under contribution for his *Panegyric*.

## CHAPTER II.

Socrates praises the powers of the public speakers in a strain of ironical exaggeration.

1. *καὶ μὴν*—‘well, in truth’. For the idiomatic uses of *μὴν* see Madv. *Greek Syntax*, § 231 sq. *πολλαχῇ*, ‘in many points’. *κινδυνεύει εἶναι*, lit. ‘runs the chance of being’, i.e. probably is.

3. *καὶ ἐάν*—‘even if’, referring to the preceding clause: the two next clauses are similarly connected—the poor man is magnificently buried; the bad man elaborately praised. For the position of *καὶ* cf. 20. 49: so *Gorg.* 509 A, *καὶ εἰ ἀγροικότερόν τι εἰπεῖν ἐστί*, ‘even if it be somewhat rude to assert’.

The difference between *καὶ εἰ* and *εἰ καὶ* is thus stated by Madvig, *Greek Syntax*, § 317: ‘*καὶ εἰ*, is *even if*: the *καὶ* emphasizes the condition, marks it as improbable, extreme, or as the most unfavourable that can well be conceived. In *εἰ καὶ*, the *καὶ* gives emphasis, not to the condition, but to the thing supposed. *καὶ εἰ λέγω*, *even supposing I say*, i.e. *go so far as to suppose that I say*. *εἰ καὶ λέγω*, *supposing I even say*, i.e. *suppose I go so far as to say*. Thus it will be seen that in *καὶ εἰ* the *καὶ* emphasizes the whole clause which follows, while in *εἰ καὶ* the *καὶ* emphasizes the particular word or words with which it is immediately connected.

4. *ἔτυχε*—the *gnomic* aorist, used to give a vivid statement of a general truth. It implies that what has occurred before occurs again in similar cases. Goodwin, *Moods and Tenses*, § 30, quotes other instances in which this aorist is joined with the present: e.g. *Plat. Symp.* 188 A, *ὅταν ὁ Ἔρως ἐγκρατέστερος γένηται διαφθείρει τε πολλὰ καὶ ἡδίκησεν*.

5. *ὑπ’ ἀνδρῶν*—as *ἐπαίνου ἔτυχε* is equivalent to a passive verb, it is constructed accordingly. Similarly *ὑπό* is used with other virtual passives such as *κακῶς ἀκούω* (=to be reviled), *πληγὰς λαμβάνω* (=to be beaten).

*ιβ. εἰκῇ*—‘at haphazard’, *temere*, i.e. without due preparation. Isocrates, *Paneg.* 43 § 12, says that his speech is

addressed πρὸς τοὺς οὐδὲν ἀποδεχομένους τῶν εἰκῇ λεγομένων. Socrates here laughs at the elaborate preparation of the speakers and their exaggerated flattery, and no less at the vanity and credulity of the audience, who looked for and delighted in such fulsome eulogies.

6. λόγους παρεσκευασμένων—'having got speeches ready', pf. mid.: the same form is pass. 3. 7.

8. κάλλιστα... ποικίλλοντες—'with every possible embellishment of language'. τὰ πρὸς. καὶ τὰ μὴ is the object of ποικ. ὀνόματα in the technical language of grammarians are nouns as opposed to ῥήματα, verbs; Lat. *nomina*, *verba*.

9. γοητεύουσιν—'they bewitch', fr. γόης 'a wizard', usually in bad sense, a juggler or cheat: *Symp.* 203 D, γοῆς καὶ φαρμακεὺς καὶ σοφιστής.

13. γεν. πάνν διατίθεμαι—'am brought into a right noble frame of mind'. The act. διατίθημι means to dispose, i.e. to bring into such and such a state; it is commonly constructed with an adverb: Dem. *Lept.* 463, ἀπαντας ἀπίστως πρὸς ἡμᾶς αὐτοὺς διαθώμεν; 'are we to make all men distrustful of us?' The perf. passive is supplied by διάκειμαι: *Protag.* 309 B, πῶς πρὸς σε διάκειται; 'how is he disposed towards you?'

For the use of γενναῖος with a possible tinge of irony, cf. *Euthyphr.* 1. 21.

14. ἔσθηκα ἀκροώμενος—'stand listening spell-bound'. Valckenaer suggested αἰωρούμενος, comparing 20. 21; but no correction is required.

15. κηλούμενος—'charmed, enchanted', esp. by sound: *Protag.* 315 A, κηλῶν τῇ φωνῇ ὥσπερ Ὀρφεύς, hence in bad sense, wheedled, beguiled: *Legg.* 885 D, ὑπὸ δῶρων κηλούμενοι.

16. μείζων—'taller'. Stallbaum compares Xen. *Cyr.* v. 2. 36, ἡμεῖς δὲ καὶ μείζονες νῦν ἐπεὶ νενικήκαμεν. The old dicast of Aristophanes exclaims in his delight at a speech, ἠῦξάνομην ἀκούων, 'I felt myself grow taller as I listened', *Vesp.* 638.

17. οἷα δὴ τὰ πολλά—'most commonly'=ὡς τὰ πολλά. The full meaning is, 'as (happens) for the most part': so in Lat. we have *ut plerumque*.



18. **πρὸς οὓς**—lit. 'in relation to whom'. The sense is rightly given by Jowett: 'I become suddenly conscious of having a sort of triumph over them'. For the use of **πρὸς** we may compare Thuc. v. 105, *τῆς πρὸς τὸ θεῖον εὐμενείας*, which means the favour of the deity. **σεμνότερος** (*σεμνός* fr. *σέβομαι*), 'grander, more dignified': Ar. *Ran.* 178, *ὡς σεμνὸς ὁ καταράτος*, 'what grand airs the rascal gives himself'.

21. **ἡγεῖσθαι**—the infinitive clause is added in explanation of the preceding *ταῦτα ταῦτα πάσχειν*.

23. **ἡμέρας πλείω**—*πλείω* is neut. pl. not declined. This construction is common with *πλέον* and *ἐλαττον*: Plat. *Symp.* 175 E, *ἐν μάρτυσι πλέον ἢ τρισμυρίοις*. So in Latin *plus*, *amplius*, *minus* are used without affecting the construction. In the same way *πλείω* is sometimes used adverbially for *πλέον*: Plat. *Rep.* iii. 417 B, *πολὺ πλείω καὶ μᾶλλον δεδιότες*: Xen. *Hell.* ii. 2. 16, *διέτριβε παρὰ Λυσάνδρῳ τρεῖς μῆνας καὶ πλείω*. Cobet (*Var. Lect.* p. 237) holds that *πλείω* is invariably to be altered into *πλέον* or the comic equivalent *πλεῖν*.

ib. **ἔναυλος**—lit. 'to the flute', of a sound which *rings in one's ears* and is *freshly remembered*: Legg. 678 C, *πᾶσι φόβος ἔναυλος ἐγεγόνει*, 'fresh fear'.

24. **φθόγγος**—'voice', the sound of the words, **λόγος** being the matter of the speech.

27. **ἐν μακ. νήσοις**—so *Rep.* 519 C, where Socrates says that philosophers will never of their own free will take part in public life, because they think 'that they are already, even in this life, translated to the Isles of the Blessed.'

### CHAPTER III.

Socrates declares that the orators need no long notice. Their speeches are ready in stock and there is no difficulty in satisfying the Athenians with praises of themselves. He himself could speak well enough if called on: such excellent instruction has he had.

2. **οὐ πάνυ εὐπορήσαιν**—'will not find it quite easy'. It was formerly an accepted canon of criticism that *οὐ πάνυ* is

invariably equivalent to *omnino non*. It has however been conclusively shown by Cope, that the meaning *non omnino* is at least equally common, and in many instances in the Platonic dialogues undeniably to be preferred. (Translation of Plato's *Gorgias*, App. C.)

3. **ἐξ ὑπογού**—‘off-hand’; one of the many adverbial phrases with **ἐκ**. Isocr., *Paneg.* 43 § 11, says that public speakers make excuse for themselves on the grounds **ὡς ἐξ ὑπογ. γέγονεν αὐτοῖς ἡ παρασκευή**. See Sandys's note *in loc.* **ὑπόγυος** (also written **ὑπόγυιος**) fr. **γυῖον** (a limb) in the sense of hand: Isocr. *de Antid.* 310, **ἥδη δ' ὑπογ. μοι τῆς τοῦ βίου τελευτῆς οὔσης**, ‘the end of my life being at hand’.

6. **πόθεν**;—‘not he’; lit. an ironical or contemptuous question, ‘whence should it be so?’ Cf. *Gorg.* 471 D, **πόθεν, ὦ γαθέ**; ‘not a bit of it’: so Dem. *de Cor.* 241, **οὐκ ἔστι ταῦτα, οὐκ ἔστιν πόθεν**; etc. **ποῖος** is similarly used, e.g. Ar. *Ach.* 61, K. **οἱ πρέσβεις οἱ παρὰ βασιλέως**. Δ. **ποίου βασιλέως**; ‘The envoys from the king’. ‘The king indeed!’

So *unde*, ‘from what source or cause’, is sometimes used to ask an indignant or contemptuous question, practically equivalent to a negative statement: Plaut. *Cas.* 2. 2. 28, *unde ea tibi est?* how can she be yours? **οὐδέ**—‘not hard either’.

8. **Ἀθηναίους ἐν Πελ.**—‘to praise Athenians before a Peloponnesian audience’: note the absence of the definite article. This passage is twice referred to in Aristotle's *Rhetoric*: **σκοπεῖν δὲ (δεῖ) παρ' οἷς ὁ ἔπαινος ὥσπερ γὰρ ὁ Σωκράτης ἔλεγεν, οὐ χαλεπὸν Ἀθηναίους ἐν Ἀθηναίοις ἐπαινεῖν**, iii. 9, § 30; Socrates with the article prefixed meaning Plato's principal character or spokesman: see Cope's note. The article is omitted in the second passage: **ὁ γὰρ λέγει Σωκράτης ἐν τῷ ἐπιταφίῳ, ἀληθές, ὅτι οὐ χαλεπὸν Ἀθηναίους ἐν Ἀθηναίοις ἐπαινεῖν ἀλλ' ἐν Λακεδαιμονίοις**, iii. 14, § 11. ‘The funeral oration’ here means the Platonic dialogue, for the genuineness of which we thus have Aristotle's testimony.

10. **τοῦ πείσοντος**—=**ὅστις πείσει**: the usual Greek idiom, future participle, with article prefixed, to express a purpose or intention: Soph. *Ant.* 260, **οὐδ' ὁ κωλύσων παρῇν**. Stallbaum quotes a number of similar instances, among them an exact parallel to that before us, Plat. *Parmen.* 135 A, **δεῖ ἀνδρὸς πάννυ μὲν εὐφροῦς τοῦ δυνησομένου μαθεῖν**. Cf. Goodwin, *Moods and Tenses*, § 108.

*ib.* εὐδοκμήσοντος—‘to win applause’ = δόξοντος εὖ λέγειν, *infr.* l. 12.

11. ἀγωνίζηται—here used of ‘epideictic’ declamation before the people, to win the prize of their approval. οὐδὲν μέγα, ‘no great thing’; predicate to δοκ. εὖ λ.; cf. οὐδὲν θανμαστόν, *infr.* l. 17.

14. οὐ μέντοι—‘why, no, I certainly do not’. μέντοι is very commonly thus used as an expletive to give emphasis to an assertion or a question, *Madvig*, § 254.

20. καὶ διαφέροντα—‘preeminent over all’, with gen. cf. 21. 10. καὶ gives emphasis to διαφ.: so καὶ ἅπαντες ‘all without exception’.

22. Ἀσπασίαν—the present passage is the foundation of the serious and often-repeated assertion that Socrates studied oratory at Aspasia’s feet. It is however plain that no certainty can be attached to words which are a mixture of jest and earnest, with the element of banter largely predominating. Aspasia was undoubtedly held in high esteem by Socrates. ‘It is well known that her house was the resort of the best literary and political society in Athens.’ See *Cluer’s* note on *Xen. Mem.* ii. 6. 36, and *Class. Dict.*

23. λέγω γάρ—‘yes, I do’, γάρ is very commonly thus used in affirmative replies. καὶ Κ. γε = *et C. quidem*. *Madv.* § 249.

*ib.* Κόννον—cf. *Euthyd.* 272 c, Κόννω τῷ Μ., ὃς ἐμὲ διδάσκει ἔτι καὶ νῦν καθαρίζειν. Socrates mentions his music-master, as having taught him to modulate his voice.

25. τρεφόμενον—‘receiving such training’. The present participle is not to be rendered as if it were in a past tense; cf. *τυγχάνει οὖσα*, l. 18 and *εἰσι διδ.* l. 24.

26. ὅστις ἐμοῦ κάκιον—‘one who was educated worse than I’. ὅστις is the rel. of a class, and refers to the antecedent as possessing the characteristics of that class: thus though it not uncommonly refers to a definite object, it always implies some *general idea* belonging to it. Hence in the present passage, so far as the relative goes, there is nothing to determine if a particular person is meant or not.

27. ὑπὸ Λάμπρου—mentioned by Athenaeus, Plutarch, and Nepos.

28. ὑπ' Ἀντιφῶντος—the well-known orator, put to death on the overthrow of the oligarchical government of the Four Hundred, B.C. 411. His eloquence and ability are highly praised by Thucydides viii. 68; and it is supposed that Plato, *Phaedr.* 269 A, means Antiphon by the words τὸν μελιγγρὺν Ἀδραστον. As Antiphon is commonly stated to have been the instructor of Thucydides, some commentators have seen in the present passage a sneer at the historian and his speeches. There is however no sufficient warrant for such a view. Socrates is merely praising his own teachers with playful irony; nor do we know what particular speaker he has in view as 'worse trained than himself'; though there is some reason to suspect that Lysias may be meant.

#### CHAPTER IV.

Indeed Aspasia has already got a speech prepared for her pupil.

3. καὶ χθές—'but yesterday': καὶ emphatic as in 3. 20.

περαινούσης—of recitation etc.: *Rep.* 522 A, ὁ νόμος δὲ περαίνει: *Dem. F. L.* §245, λαμβεῖα συλλέξας ἐπέβαινεν, 'repeated'.

7. ὅτε μοι δοκεῖ συνετίθει—'when I take it, she was composing'. μοι δοκεῖ is of course parenthetical in construction, but so closely connected with the rest of the sentence that it is not marked off with commas. Stallbaum cites from Fritsch several instances of this position of the enclitic μοι, in order to show that there is no need of the correction ὅτ' ἐμοὶ δοκεῖ. συνετίθει, a form of the imperfect common in Plato's writings, e.g. *Rep.* 497 D. Bekker alters it into συνετίθη.

8. δὲ Περικλῆς εἶπε—the great funeral speech of Pericles in the first year of the Peloponnesian war, 431 B.C. Plato certainly seems by speaking thus to be putting himself in competition with Thucydides.

9. περιλείμματ' ἄττα—'some scraps left over'. *Lid.* and *Sc.* quote no other instances of this word. The verb is found in the pass. e.g. *Hdt.* i. 82, of a small remnant of warriors left alive.



12. εἰ μὴ ἄδικῶ γε—‘yes, if I am an honest man’=certainly I could: ‘I ought to be able’ (Jowett): so *Rep.* 608 D, etc. γε, in affirmative answers, as in stage dialogues.

13. ὀλίγου πληγὰς ἔλαβον—‘I nearly got a whipping’. ὀλίγου, sc. δέων (coming short) ‘within a little’: so 5. 2. πληγὰς λαμβάνειν is used as the regular passive of τύπτω in the sense of beating. See Sandys’s note on *Isocr. Demon.* 10 § 36.

Socrates implies that the orators learned their speeches by heart like boys at school. The account which he gives of Aspasia’s method of instruction shows plainly enough the absurdity of understanding these introductory chapters *au pied de la lettre*.

14. τί οὖν οὐ διήλθες;—‘why don’t you then repeat it *at once?*’ the aor. of a thing which ought to be already begun: so *Protag.* 310 A, τί οὖν οὐ διηγῆσω; where see Wayte’s note. We have a similar idiom in Horace, *Od.* i. 37. 3, ornare pulvinar deorum *tempus erat* dapibus.

15. ἀλλ’ ὅπως μή—‘mind lest’: cf. 22. 16. ‘Both ὅπως and ὅπως μή are sometimes used elliptically with the future indicative in *exhortations* and *prohibitions*, depending on some imperative like σκόπει, take care, understood. ὅπως μή allows also the subjunctive. The construction is confined almost exclusively to the *second person* of the verb; yet the first and third persons are sometimes found.’ Goodwin, *Moods and Tenses*, § 45, 7. ἄν ἐξενέγκω, ‘if I divulge, make known’: generally ‘to declare’: *Soph. Trach.* 741, τίν’ ἐξήνεγκας λόγον; ‘what statement do you utter?’

17. μηδαμῶς—‘now don’t’. Probably τοῦτο δείξης is here to be supplied; but μηδαμῶς is very common in such deprecatory replies as this, as well as in oratory. It always bears an imperative or optative sense.

## CHAPTER V.

Socrates begins Aspasia’s speech. It follows the usual course of the funeral orations; see Introduction. Those whom we are here to bury were noble men, and died a noble death. It is our duty to honour them and speak their praises.



2. *κἄν...ἄν—ἄν* is placed early in the sentence to show its contingent character, and repeated later on. Goodwin, *Moods and Tenses*, § 42, 3.

*ib.* ἀποδύντα ὀρχήσασθαι—‘to take off my coat and dance’, forgetting for the moment my age and gravity: cf. Cic. *de Off.* iii. 19, *in foro, crede mihi, saltaret.*

Ast, who gratuitously ascribes the most extensive meaning possible to ἀποδύντα, is much scandalized by such an unseemly offer on the part of Socrates, and gravely urges it as an argument against the dialogue being genuine. Loers has been at the pains to answer him fully and completely.

4. ἀρξαμένη λέγειν—the following speech, whether a parody or not, at any rate has a full share of oratorical devices. Especially it abounds with *antithesis*, ἔργω—λόγῳ, κοινῇ—ιδίᾳ, τοῖς πράξεσι—παρὰ τῶν ἀκουσάντων. Antithesis was the favourite figure of Greek speakers and writers. Aristotle recommends it, as giving pleasure and conducing to clearness of expression, *Rhet.* iii. 9. 8 seq. In the same passage other oratorical ‘figures’ are illustrated and discussed. The admiration of such embellishments is natural when an unformed prose style is superseded by a style duly balanced and constructed; but when the art of concealing art is absent they distract and irritate the reader. The artificial and elaborate style of Isocrates is more wearisome than any imitation from the pen of Plato.

5. ἔργω—in the funeral procession and ceremony. The same antithesis occurs in Thuc. ii. 46.

9. λειπόμενον—‘still remaining due’. καὶ χρή, ‘and it is a duty’, a moral obligation as well as a legal institution: so 10. 23, καὶ δίκαιον καὶ χρή.

This sentence ends rather abruptly; similar abruptness may often be observed throughout the speech.

16. ἄνωθεν ἔτι—‘still further back’: *Tim.* 18 D, τοὺς δ’ ἔμπροσθεν καὶ ἄνωθεν.

17. τούτους δέ—‘these, I say’: δέ is frequently thus used ‘in apodosis’ with demonstrative pronouns and adverbs, especially after a parenthetical clause has intervened.

20. τὴν τελευτήν—lit. ‘received their death in exchange for the safety of the living’, i.e. died to save their countrymen.

ἀντί here means 'weighed against': Ar. *Eth.* iii. 1. 7, *ὅταν αἰσχροὺν τι ἢ λυπηρὸν ὑπομένωσιν ἀντὶ μεγάλων καὶ καλῶν*, 'men are praised when they endure discredit or pain to win great and noble ends'.

22. κατὰ φύσιν—'in the natural way', explained by the words which follow.

## CHAPTER VI.

The origin of the glory of Athens. Her people are not foreign immigrants but born from the land.

1. ὑπῆρξε—'began' with gen.: verbs thus compounded with ὑπό denote the *ground* or *foundation* on which anything is based: see note on Thuc. iv. 4, αὐτὸ καρτερὸν ὑπῆρχε.

2. ἡ γέν. οὐκ ἔπ. οὔσα—the fact that the race was not of foreign extraction. ἔπηλυσ 'imported, of alien origin': Eur. *Ion* 607, ἐλθὼν ἐς οἶκον ἀλλότριον ἔπηλυσ ὦν.

3. μετοικούντας—'dwelling like strangers': Eur. *Suppl.* 892, ὡς χρὴ τοὺς μετοικούντας ξένους. The verb also means to change one's abode. μέτοικος, 'a foreign settler', is a well-known word, especially as applied to the class of *resident aliens* in Athens.

4. σφῶν—this word, which properly belongs to the subject of the sentence, here refers to προγόνων, as if οἱ πρόγονοι had been written instead of ἡ τῶν πρ. γένεσις.

ib. αὐτοχθόνας—'indigenous', the glory of the Athenians: Eur. *Ion* 589, εἶναι φασι τὰς αὐτοχθόνας κλεινὰς Ἀθήνας οὐκ ἐπείσακτον γένος.

6. ὡς ἄλλοι—sc. ἐτρέφοντο. This use of the nominative with a conjunction when another case has gone before is common in Greek. In Latin on the other hand the construction almost invariably conforms to that of the preceding clause: such a construction as the following being quite exceptional: Tac. *Ann.* xii. 7, *cuncta feminae obediebant non per lasciviam, ut Messalina, rebus Romanis illudenti.*

7. **κείσθαι**—the infinitive is written instead of a participle dependent on **ἀποφηνάμενη**; a slight irregularity of construction which avoids the concurrence of two participles.

8. **ὑποδεξαμένης**—‘received them’, (Jowett); acknowledged them as her own, and undertook a mother’s duties.

## CHAPTER VII.

The land is dear to the gods; and a true mother of men, rich in corn for the sustenance of her sons.

5. **θεῶν ἔρις**—between Athene and Poseidon, who contended for the city. Poseidon produced a horse from the ground, and Athene an olive. The latter was the more precious gift, and Athene became the sovereign goddess of the land.

9. **βοτά**—domestic, lit. *grazing* animals. **ἄγονος**, active in force, with gen.: *Theaet.* 150 c.

11. **ἐξελέατο**—‘chose for herself’: so Thuc. iv. 9, **ἐκλεξάμενος**, of picked men whom Demosthenes selected to fight by his side. **ἐγέννησεν**, in the active, denotes the production of man as the type of mankind in general; while **γεννησαμένη**, l. 19, means that Attica ‘bore for herself’ citizens and sons.

ib. **δ**—sc. **ζῶον**: some mss. read **ὅς**. **μόνον** agrees with **ζῶον**. For **νομίζει**, ‘acknowledges’, ‘believes in’, cf. *Euthyph.* 3 B.

13. **τεκμήριον τῷ λόγῳ, ὅτι**—‘proof in favour of our statement that’, etc., the proof itself being introduced by **γάρ**. The ordinary form is **τεκμήριον δέ**, followed by a clause with **γάρ**, ‘here is a proof, now’, etc. It is to be noted that the special meaning of **τεκμήριον** is a conclusive circumstantial proof.

16. **τεκοῦσά τε καὶ μή**—‘if she has been a mother or not’; a disjunctive use of **τε...καὶ**, which is by no means uncommon; cf. *Euth.* 6. 18: 11. 8. **ὑποβαλλομένη**=a false mother: in the active **ὑποβ.** means to introduce a spurious child, in the mid. to take as one’s own a child so foisted in.

17. τῷ γεννωμένῳ—‘for the child she bears’: there is no difficulty in the use of the present, which has conclusive manuscript authority in its favour. It refers to the actual time of the child’s birth; and the sense is in no way improved by the suggested reading γενομένῳ.

21. ὃ κάλλιστα—the Athenians lived chiefly on corn and other vegetables, and fish. So too we find from Caesar that corn was the great necessity of a Roman army.

25. οὐ μεμίμηται—perf. = ‘is not an imitator of’; cf. 8. 17.

27. πόνων ἀρωγήν—for constr. cf. *Legg.* xi. 919 α, τῆς νόσου ταύτης ἀρωγή. What is meant is the use of oil in rendering the body supple and removing stiffness; see *Protag.* 334 B. The olive was the express gift of Athene, and is often spoken of as one of the chief blessings of Attica.

28. ἀνήκε—‘sent up, caused to grow’, sc. ἡ γῆ.

30. ἐπηγάγετο—‘called in’. The middle, which is used of inviting the aid of allies and the like, implies that the land called in the gods to help by teaching her own children.

ib. τὰ μὲν ὀνόματα—μὲν sets the names apart, as opposed to the lessons which they taught: there is no regular apodosis with δέ, but the idea is carried on by the words οἱ τὸν βίον κ.τ.λ. ἐν τῷ τοιῷδε, ‘on an occasion like this’, i.e. at a funeral: cf. 14. 47, ἐν τοῖς τοιοῖσδε: *Thuc.* ii. 36, πρέπον δὲ ἅμα ἐν τῷ τοιῷδε.

31. κατεσκεύασαν—so *Legg.* 920 D, of Hephaestus and Athene, οἱ τὸν βίον ἡμῖν συγκατεσκευάκασιν τέχνας. Note the middle participles παιδευσάμενοι and διδασκόμενοι, used of teaching one’s own children, or having them taught. πρῶτους ‘before all other men’, double acc. after παῖδ.

## CHAPTER VIII.

The admirable constitution, and free government of Athens.

2. ὥκουν—*rem gerebant*, commonly used of an organized community; so l. 23: cf. *Thuc.* vi. 18, (γινώσκω) ἀσφαλέστατα τούτους οἰκεῖν, ‘in my judgment those states are the safest.’

4. καλή...ή δ' ἐναντία—'a good one.....the opposite': the latter adjective has the article, being definitely opposed to καλή, nor does there seem any reason to doubt the reading.

7. ὧν οἶδε τυγχ. ὄντες—'to the number of whom these belong', i.e. to the number of their modern descendants.

8. ἀριστοκρατία—in its literal meaning, 'a rule of the best'. What we now understand by aristocracy would be expressed by ὀλιγαρχία, or in case power were in the hands of a very small body by δυναστεία.

11. ὃ ἂν χαίρῃ—'whatever he likes'; dat. governed by χαίρῃ. Stallbaum proposes ὃ ἂν χαίρῃ, sc. καλῶν, which is undoubtedly the more ordinary construction: *Protag.* 358 A, ὅπως χαίρεις τὰ τοιαῦτα ὀνομάζων.

ιβ. μετ' εὐδοξίας πλήθους—'with the good pleasure of the general body'.

12. βασιλεῖς...ἀεὶ ἡμῖν εἰσίν—'we have always had'; the present tense implying that this is still continued. The title of King was still held by the second of the nine Archons.

15. τοῖς ἀεὶ δόξασι—'who from time to time have approved themselves'. ἀεὶ, on each occasion of an appointment.

16. ἀγνώσῃ πατ.—'from not knowing', with gen.: Loers and Lid. and Sc. take it as passive = 'obscurity'.

17. ἀπελήλαται...τετίμηται—'is ever rejected or honoured': this use of the perfect denotes a complete and abiding present result; cf. 7. 25: so Thuc. ii. 37, on the same subject, οὐδ' αὖ κατὰ πενίαν...ἀξιώματος ἀφανία κεκώλυται: *id.* ii. 45, τὸ δὲ μὴ ἐμπόδων...τετίμηται.

18. εἰς ὅρος, ὃ δόξας—we have a similar construction, without a connecting particle, *infr.* 10. 10, τοιοῦτω τρόπῳ ἐλθόντες.

19. κρατεῖ καὶ ἄρχει—'has power and holds office'. The distinction is similar to that between *potentia* and *potestas*.

27. ἰσονομίαν—'equality before the laws', as opposed to class privileges. This clause, with its two equal members, is a good illustration of the rhetorical figures ἀντίθεσις and παρίστωσις, cf. *Ar. Rhet.* iii. 9. 9.

28. μηδενὶ ἄλλῳ ὑπέκειν—'to yield to one another in no other respect'.



## CHAPTER IX.

Athens is always the champion of freedom. This chapter deals mainly with legendary events which are treated as true history. The speaker passes on to the Persian wars.

3. *εἰς πάντας ἀνθρώπους*—‘in the eyes of all men’. Stallbaum compares *Tim.* 25 B, *εἰς ἅπαντας ἀνθρώπους διαφανῆς τῇ ἀρετῇ*; *Gorg.* 526 B, *ἐλλόγιμος γέγονε καὶ εἰς τοὺς ἄλλους*. In such passages *εἰς* denotes those whom a report or impression reaches and among whom it spreads.

6. *Εὐμόλπου*—son of Poseidon, came to the assistance of the Eleusinians against Athens with a numerous body of Thracians; *Thuc.* ii. 15: *Isocr. Paneg.* 54, § 68. *Panath.* 273.

7. *Ἀμαζόνων*—the Amazons invaded Attica, and established their camp in Athens itself, but were overcome by Theseus: *Lys. Epitaph.* 56. 190: *Isocr. Paneg.* 54, § 70: other authorities in Stallbaum.

8. *ὥς ἡμύναντο*—‘how they repelled’: the construction depends on *διηγῆσασθαι*. This passage is a good illustration of the difference between *ἀμύνω* and *ἀμύνομαι*, the former meaning ‘to help’ with dat., the latter ‘to defend one’s self against’ with acc. The lit. meaning of the act. is ‘to ward off’ (a danger), with dat. of the person *for whom* this is done; cf. 12. 4. See dict. and Arnold’s note on *Thuc.* i. 42.

9. *Ἀργείοις πρὸς Καδμείους*—an Argive force led by Poly- nices attacked Thebes and were repulsed. The Thebans refused to give up the dead for burial, whereupon the Athenians took up the cause, and obtained the restoration of the bodies. See *Hdt.* ix. 27, where the Athenians are recounting their services to Greece; also Stallbaum’s note on the present passage, and Sandys’s note on *Isocr. Paneg.* 52, §§ 55, 58.

*ib.* *Ἡρακλείδαις πρὸς Ἀργ.*—Eurystheus demanded the surrender of the sons of Hercules, who had taken refuge with the Athenians. He invaded Attica to enforce compliance, but was defeated and taken prisoner by Theseus. See the authorities referred to in the previous notes.

11. ἐν μουσικῇ—poetry in general, whether epic or lyric, as opposed to λόγος ψιλός or prose: so *Legg.* 669 D, λόγους ψιλούς εἰς μέτρα τιθέντες.

15. ἔχει τὴν ἀξίαν—‘have their meed’, have been worthily celebrated already.

ib. ὧν δὲ οὔτε—‘subjects from which’: the gen. is governed by δόξαν, while it supplies the nom. to ἐστίν in the following clause. οὔτε...τε, so *Protag.* 309 B, οὔτε προσεῖχον τὸν νοῦν ἐπελανθάνομέν τε αὐτοῦ θαμά: Lat. *neque...et.*

16. ἀξίαν ἐπ’ ἀξίοις—‘a worthy glory on a worthy theme’; a rhetorical repetition of the adjective.

ib. ἐν μνηστείᾳ—‘may still be wooed and won’: *virgin topics* for the poet and the orator. μνηστεία, ‘courtship’ is adopted by Bekker and Stallbaum for ἀμνηστία, as agreeing better with the following προμνόμενον: ἀμνηστία however would correspond to ἐπιμνησθῆναι.

18. προμνόμενον ἄλλοις—‘engaging others’; lit. ‘playing the matchmaker’: Xen. *Mem.* ii. 6. 36, μισεῖν τὴν προμνησαμένην, ‘to hate the woman who had brought the match about’.

ib. ἐς ᾧδὰς τε καὶ—‘to make them the theme of lyric verse and all other kinds of poetry’: so *Phaedr.* 245 A, κατὰ τε ᾧδὰς καὶ τὴν ἄλλην ποίησιν.

21. δουλουμένους—properly imp. participle = were beginning or attempting to enslave. So 16. 8, ἀπώλλυ. ἔσχον, ‘stopped, checked’: Xen. *Anab.* ii. 5. 11, πᾶς γὰρ ἀσκὸς δύο ἀνδρας ἔξει τοῦ μὴ καταδύναι, ‘will keep from sinking’.

22. ὧν—probably neuter ‘of which deeds’, otherwise αὐτῶν is redundant.

24. δεῖ δὲ αὐτήν—a speaker who intends to praise our ancestors must throw himself back to the times of Darius, in order to gain a true conception of their deeds. ἰδεῖν, ‘to look at’, the speaker must take a proper standpoint and point of view.

25. γενόμενον λόγῳ—ἐν ἐκείνῳ τῷ χρόνῳ γεν., ‘putting one’s self in’ a particular time, is an expression which explains itself, λόγῳ being added because a speech is the matter

now in hand: cf. infr. 10. 22: *Legg.* 683 c, *γενώμεθα δὴ ταῖς διανοαῖς ἐν τῷ τότε χρόνῳ, ὅτε κ.τ.λ.*

Here however *λόγῳ* may simply mean 'in imagination', opp. *ἐργῳ*: otherwise we might expect *τῷ λόγῳ*.

26. *τρίτῳ ἤδη βασι.*, *ὧν*—'the third of three kings, of whom' etc. Note that *βασιλεύς* is used by itself to denote the Persian king. There are several instances in the following chapters: so *Thuc.* ii. 62, *οὔτε βασιλεύς οὔτε ἄλλο οὐδὲν ἔθνος* = neither the Persians nor any other power. *ὁ μέγας* is sometimes added; as *Gorg.* 470 E.

28. *τῷ αὐτοῦ φρον.*—with *έδουλ.* 'enslaved, or reduced them to his will': *imperio suo subiecit*, Loers.

30. *ἦρξεν*—'became ruler', gained the empire over: so infr. 1. 32, the aor. *ὥρῆσατο* refers to one definite campaign and its results; the impf. *ἐκράτει* to the naval supremacy considered as permanently established.

32. *μέχρι Σκυθῶν...ὥρῆσατο*—'made Scythia the limit of his empire', i.e. extended it so far. We are reminded of *Thuc.* i. 71, *μέχρι τοῦδε ὥρῆσθω ὑμῶν ἡ βραδύτης*, 'let this be the limit of your inaction', though there the sense is somewhat different, the meaning being, let your forbearance go no further.

33. *ἀξιοῦν*—'claimed', lit. thought right: we should say, no one ventured to dispute his supremacy: *Thuc.* vii. 63, *ἀντιστῆναι οὐδεὶς ἠξίωσεν*. *Thucydides*, i. 16, shows how the conquests of Cyrus and Darius weakened the Asiatic Greeks.

34. *δεδουλωμένοι*—'cowed': *Thuc.* iv. 34. A similar form is middle two lines below.

## CHAPTER X.

The glorious day of Marathon.

2. *μυριάδας μὲν πεντ.*—five hundred thousand. Herodotus does not state the numbers. Nepos gives 200,000 infantry and 10,100 horse.

3. *ἐν τε πλοίοις καὶ ναῦσι*—Herodotus (vi. 95) gives a fleet of six hundred triremes besides horse-transports.

4. εἶπεν ἦκειν ἄγοντα—'bade him bring'. ἦκω is often joined with ἄγων where we should use a single word: *Phaed.* 117 A, ὁ παῖς...ἦκεν ἄγων τὸν μέλλοντα δώσειν τὸ φάρμακον.

5. εἰ βούλοιο—so *Legg.* 698 D, θάνατον αὐτῷ προειπὼν μὴ πράξαντι τοῦτο. The whole passage should be compared with the one before us. For opt.=εἰ βούλει or ἦν βούλη in *orat. direct.* see note on 18. 5.

7. τὰ πρὸς τὸν πόλ.—acc. of respect, with εὐδοκ.; cf. *infr.* 1. 23, οἷοι τὴν ἀρετὴν.

12. συνάψαντες—a similar account is given in the passage from the *Laws* already cited: the Athenians were told that the Persians 'had swept the district with a net' (σαγηνεύσειεν, fr. σαγήνη a seine).

14. τῇ αὐτῇ διανοίᾳ—'with the same intention', or in pursuance of the same plan.

16. ὡς ἔτοιμόν σφισιν ὄν—'fancying it easy'. The accus. absolute expresses a view or belief, thus differing from the gen. abs. which states a thing regarded as a fact. The accus. construction is used with ὄν and a neut. adj.; with such words as ἐξόν, παρόν, etc.; and in participial constructions. *Madv.* § 182.

17. ἐν τῇ αὐτῇ ἀνάγκῃ—'in the same constraint'. The constr. with ἐν is common with words which imply fastening: *Phaed.* 108 B, δεδεμένος ἐν ἀνάγκαις. Stallbaum gives several other passages. Ἐρετριεύσιν, dat. after τῇ αὐτῇ.

19. Ἑλλήνων οὐδεὶς—that is, besides the Athenians. They sent 4000 men, *Hdt.* vi. 100.

20. τῇ ὑστεραίᾳ—'the day after', with gen., cf. τρίταιος, πέμπταιος, etc. The Lacedaemonians according to Herodotus (ix. 7) delayed their march on the ground of observing the Hyacinthia. They were also hampered by a war with the Messenians. The religious duties of the Spartans were frequently an obstacle to expeditions beyond their borders, sometimes not inopportunately; cf. note on *Thuc.* iv. 5.

21. ἀγαπῶντες—'well content with'.

22. ἐν τούτῳ δὴ—referring back to 9. 24, δεῖ δὴ αὐτῶν ἰδεῖν. οἱ αἶρα, 'what men they were' = proved to be : for αἶρα see Madv. § 257.

24. Μαραθῶνι—so l. 35 and twice in ch. 11: the more usual constr. is with ἐν.

25. κολασάμενοι—=act : so *Protag.* 324 c, τιμωροῦνται καὶ κολάζονται.

26. τρόπαια τῶν βαρβ.—The word is accentuated τροπαῖον in Thuc. and trag. For gen. compare Xen. *An.* vii. 6. 36, τρόπαια βαρβάρων πολλά.

28. ἄμαχος εἴη...ὑπέκει—note the variation in mood : the Athenians proved that the Persians were not invincible, as was then supposed, but that valour *is always* superior to numbers. Here there is a difference in meaning which corresponds to the changed construction. In many other instances of indic. and opt. following a past tense with ὅτι the same explanation holds good—the *fact* is expressed by the indic., the more or less probable *hypothesis* by the opt. See Stallbaum on the present passage, and Wayte on *Protag.* 335 A. There are however numerous passages in which such an explanation does not fit ; and in which the change of construction is due to the Greek love of variety and detestation of stiffness.

33. ἔργον—'achievement', so infr. 11. 7: 12. 1: or 'action', i.e. battle. ἀποβλέψαντες, lit. 'looking off at', i.e. looking at a standard or copy, as a painter looks at his model.

## CHAPTER XI.

The naval triumph at Salamis.

4. οἷα ἐπιόντα—'what formidable assaults'. ὑπομένω is especially used of resisting an enemy or an attack.

6. καὶ ἐκείνων—probably neut., 'among those exploits': it might however be masc. like τῶν ἀνδρῶν l. 3 and infr. l. 13. Stallbaum cites several genitives similar to these last, e.g. *Rep.* 383 A, πολλὰ Ὅμηρον ἐπαινοῦντες, 'many things in Homer'.



14. τὸν ἐχόμενον φόβον—‘the next fear of the Greeks’, i.e. the fear of failure at sea; cf. τὸ ἐξῆς ἔργον supr. l. 7. So Stallbaum; *metus qui cum superioribus terroribus proxime erat coniunctus*. Gottleber considered that Ἑλλήνων was governed by ἐχόμενον, the sense being ‘*timor qui Graecos incenserat, quo occupati erant*’. But though ἔχομαι undoubtedly governs the gen. with the meaning ‘to have hold of’, or ‘to be next to, border upon’, yet φόβος ἔχεται τινος is scarcely an intelligible phrase. Nor is there any difficulty in taking ἐχόμενον by itself.

16. ξυμβαίνει—‘the result is’, with παιδευθῆναι τοὺς ἄλ. This clause with δὴ sums up and concludes the subject of Marathon and Salamis.

## CHAPTER XII.

Plataeae, and the Athenian naval glories.

3. ἤδη—‘when we come to this’, the previous victories having been achieved by the Athenians alone.

4. ἤμυναν—the active is the reading of nearly all the manuscripts, and is retained by Stallbaum in his text. ἀμύνω with accusative means ‘to ward off from another’, the person helped being in dat. case: Hom. *Il.* i. 456, Δαναοῖσι δὲ λαιγὸν ἀμύνειν. The sense then is that the Ath. and Lac. delivered the rest of Greece from the main dangers of the war. Bekker reads ἡμύναντο ‘repelled’ the chief danger; while Gottleber suggests ἥνυσαν ‘accomplished’.

7. πολλὰ μὲν πόλεις—Thebes had zealously aided the Persian cause, and Boeotia generally and Thessaly were friendly, while Persia was still strong in the islands and coasts of the Aegean.

8. αὐτὸς... βασιλεὺς—‘the King himself’: βασιλεὺς being equivalent to a proper name does not require the def. article.

ib. ἡγγέλλετο—‘was reported to be contemplating a fresh attempt’. For διαν. ὡς cf. Legg. 783 D, χρὴ διανοεῖσθαι ὡς ἀποδειζομένους.

9. ἐπιχειρήσων ἐπὶ—so Thuc. vii. 21, ἐπιχειρήσειν πρὸς τοὺς Ἀθ.: the more common constr. is with dat. We have in this dialogue other instances of propositional constr. as 2. 17, μετ' ἐμοῦ ἔπονται; cf. 22. 6.

11. τέλος τῆς σωτηρίας—'the final touch in the deliverance of Greece'. τέλος ἐπιτιθέναι is an expression which explains itself: the gen. is added to denote the nature and sphere of the τέλος. It is a genitive of apposition or explanation; cf. τέλος θανάτῳ etc.

12. πᾶν τὸ βάρβαρον—neut. for masc., very common in a comprehensive sense. The deliverance of the seas from the Persian power was begun by the victory of Mycale, won on the same day as the battle of Plataeae, and was finally accomplished by the successes of Cimon, 476—465 B.C. The expedition to Egypt, 460—455, was not so happy in its results; Thuc. i. 104, 109.

18. ἐπιβουλεύειν φθορᾷ—ἐπιβ. means (1) 'to plot against' with dat., (2) 'to plot for', as in the present passage, (3) 'to plot' with inf. Xen. *Anab.* v. 6. 29, αὐτὸς ἐπεβούλευε διαβάλλειν με. In Plat. *Protag.* 343 c, we have a combination of (1) and (3), τούτῳ ἐπιβουλεύων κολοῦσαι αὐτό.

## CHAPTER XIII.

Triumph over Grecian foes. The Boeotian and Peloponnesian wars.

1. πάσῃ τῇ πόλει—'by the whole city'. This must be explained as meaning that all her energies were devoted to the cause of Greece, but still it scarcely gives a satisfactory sense, as it would imply that other wars were less unanimously prosecuted. Stallbaum reads πᾶς πάσῃ, a very natural arrangement of words in rhetorical speech, πάσῃ being added to correspond to πᾶς in the interests of sound rather than of sense.

2. ὑπὲρ ἑαυτῶν—the constr. is accommodated to the sense of the collective expression πάσῃ τῇ πόλει: so *infr.* 16. 14 we have σφᾶς following αὐτῇ, sc. τῇ πόλει: cf. *Rep.* 599 E, σὲ δὲ τίς αἰτιᾶται πόλιν...σφᾶς ὥφελῆκεναι;

3. εἰρήνης δὲ γεν.—Isocrates, *Panath.* 360, speaks of regular terms of peace concluded by Cimon with the Persians. He is followed by Aristid. *Panath.* 264, and Plut. *Cimon*, c. 13. It is however extremely doubtful if a formal treaty was ever made. Plato's words need not indicate more than a cessation of warlike operations.

4. δ δὴ φιλεῖ—=*quod quidem solet*: for neut. rel., referring to its antecedent in a general way, see *Madv.* §§ 98, 9. φιλέω, to be fond of, freq.=‘to be wont’: Thuc. iii. 42, μετ’ ἀνάσας φιλεῖ γίγνεσθαι, ‘it commonly accompanies folly’.

5. ζήλος—‘rivalry, emulation’: φθόνος, ‘envy, jealousy’. ζήλος is the wish to raise one's self to another's level, φθόνος to drag another down to one's own.

8. ἐν Τανάγρα—*at* or near Τανάγρα: ἐν is commonly used of the locality of a battle; so *infr.* l. 13: see note on Thuc. iv. 5. The Lac. had undertaken to establish the Theban supremacy in Boeotia, in return for assistance against Athens.

10. ἀμφισβητησίμων—so Diodorus xi. 80. Thucydides however, a more trustworthy authority, says that the Athenians were defeated.

11. ὤχοντο—after Tanagra the Lac. returned home, leaving the Thebans to defend their own interests; Thuc. i. 108. This was in 455.

12. τριτὴ ἡμέρα—this may perhaps mean ‘after three days’ struggle’. Otherwise the statement is at variance with the account of Thucydides, i. 108, according to whom the battle of Oenophyta was fought about two months after that of Tanagra, the Athenians having again marched into Boeotia under the command of Myronides.

14. κατήγαγον—especially used of ‘restoring’ an exile: so Aesch. *Sept.* 647, κατὰξω δ’ ἄνδρα τόνδε καὶ πόλιν ξεῖ: cf. Ar. *Ran.* 1165, φεύγων ἀνὴρ (an exile) ἦκει τε καὶ κατέρχεται.

19. πολέμου γεν.—passing over the intermediate history the orator comes to the Peloponnesian war; the first incident selected being the triumph at Pylus in the seventh year of the war, B.C. 425. The events are related at length by Thucydides, iv. 2—41.

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20. **τεμόντων**—the Peloponnesians invaded Attica nearly every year, and caused great distress by ravaging the country and driving the inhabitants within the city walls. Note change of tense in **ἐκτινόντων** = ‘thus continuing to repay’.

22. **τοὺς ἡγεμ. Λακ**—‘the chief Lac.’ Thuc., v. 15, says that the Spartans captured at Pylus were **πρώτοι τε καὶ ὁμοίως σφισι ξυγγενεῖς**. These last words have given ground for much discussion, but it is clear that the captives were men of high rank and consideration.

23. **ἐν τῇ Σφαγίᾳ**—the island lying off Pylus and sheltering the harbour. Thucydides calls it Sphacteria; and **ἐν τῇ Σφακτηρίᾳ** is a correction found in some manuscripts in the present passage. The modern name is Sphagia: see note on Thuc. iv. 4 and 8.

24. **ἀπέδωσαν**—the captives were restored in 421 on the conclusion of an alliance for fifty years between Athens and Sparta, Thuc. v. 24.

25. **πρὸς μὲν**—in this sentence the clauses with **μὲν** and **δέ** seem inverted. The sense is that though an internecine war was right against barbarians, yet in a quarrel between states of the same blood the victor should be ready to sheathe his sword.

*ib.* **μέχρι νίκης**—and no further; see note on 9. 32.

30. **εἴ τις ἄρα ἡμφ.**—‘if any one *did* maintain’: **εἰ ἄρα**, **ἦν ἄρα**=if, *which is not likely*. Note *double augment* in **ἡμφεσβήτει**: so we have **ἠνώρθουν** etc. from **ἀνορθῶ**, **ἠνειχόμεν** and **ἠνεσχόμεν** from **ἀνέχομαι** etc., one augment going before and one after the preposition.

33. **στασιασάσης**—**στάσις** is used of any struggle between people of the same race, even one of such magnitude as the Peloponnesian war.

35. **τότε**—‘formerly’, lit. at the time they did so.

36. **νικῶντες**—with **ἐδειξαν**, ‘showed themselves victorious over’. **δείκνυμι** takes a participle instead of an infinitive construction; hence where the participle refers to the subject of the main sentence it is put in the nom. without a pronoun:

cf. Soph. *Ant.* 20, *δηλοῖς τι καλχαίνουσ'* ἔπος, 'you are clearly brooding over something,' lit. 'you show clearly that you are brooding'.

Note the use of the imperf. partep. *νικῶντες* (not *νικήσαντες*): so Thuc. i. 108, *ἐνίκων Λακεδαιμόνιοι*: *id.* v. 49, *παγκράτιον ἐνίκα*. The usage is general, *νικῶ* being equivalent to 'I am conqueror': the use of *κρατέω*, *φεύγω* (to be an exile), *ἀδικέω*, etc. is similar; cf. Madv. § 110.

## CHAPTER XIV.

The end of the Peloponnesian war; and the noble behaviour of the city after civil strife.

1. *τρίτος δὲ πόλεμος*—the Sicilian expedition and the last period of the Peloponnesian war, from 415 to 405 B.C.

3. *πολλοὶ μὲν*—to this corresponds *πολλοὶ δ'*, l. 10, the intermediate clauses, *οἷς βοηθ.* etc., not affecting the construction of the main sentence.

4. *ὕπὲρ τῆς Δεοντ.*—the ostensible cause of Athenian interference in Sicily. They first despatched a small expedition in 427, Thuc. iii. 86. *διὰ τοὺς ὄρκους*, 'they pleaded an ancient alliance', *ib.*

8. *τούτῳ ἀπειπόντες*—'by reason of this they gave in'. *ἀπειπεῖν* thus used means to 'cry off', i.e. to flag, fail, etc. Dem. *Meid.* 551, *ταῦτα μὲν οὖν ἀπείποι τις ἂν, οἶμαι, θρηνῶν*, 'a man might bewail till he was tired': *id. Con.* 1264, *ὥς ἂν ἀπείπωσιν, ὑβρίζεσθαι ὑπάρξει*, 'you will have to submit to assaults till your assailants are tired'.

The present tense is supplied by *ἀπαγορεύω*: *infr.* 17. 2: Xen. *Eq.* 11. 9, *ἀπαγορεύω θεώμενος*. For future we have Thuc. i. 121, *φέροντες οὐκ ἀπεροῦσι*, 'they will not grow weary of paying tribute'. The perfect is *ἀπέληκα*: Plat. *Phaed.* 99 D, *ἀπέληκα σκοπῶν*: Eur. *Or.* 91, *ἀπ. κακοῖς*, 'has sunk under evils': Dem. *Olynth.* iii. 30, *ἀπειρηκότων χρήμασι*, 'having failed in money'. It will be seen that the construction is with a participle, or dative case, the latter being either the dat. of the instrumental cause as in the present passage, or denoting the thing in which the failure occurs.



8. ὧν οἱ ἐχθροί—= 'whose enemies praise them more for prudence and valour than other men's friends'. So Stallbaum, who considers *ἐπαινον ἔχειν* to be equivalent to *ἐπαινοῦσι*, on the analogy of *μέμψιν* and *μομφὴν ἔχειν*. This is the only good sense to be extracted from the words: but *ἐπ. ἔχειν* usually means 'to be praised'.

11. ἐν ταῖς ναυμαχ.—after the disastrous result of the Sicilian expedition. The actions spoken of were certain operations against the Peloponnesians and revolted allies in 412, detailed in the early part of the eighth book of Thuc. As these successes were insignificant, the subsequent victories of Cynos-sema and Abydos (411) and of Cyzicus (410) are probably in the speaker's mind.

13. δ δ' εἶπον—with τοῦ πολέμου, 'that point in the war, which' etc.

16. τολμήσαι—'they brought themselves, had the heart', used of anything against the grain, or against one's nature. So *infr.* 17. 11. ἐπικηρυκέυσασθαι, 'to make overtures to', a word always used of conciliatory communications. The treaty with Persia is given by Thuc. viii. 18. It was concluded in 412.

21. οἰομένων—sc. τῶν πολέμων: gen. abs. with subject understood: Thuc. iv. 3, ἀντιλεγόντων δέ, where see note. ἀπειλημμένων, lit. 'cut off', i.e. blockaded by Callicratidas: comp. Xen. *Hel.* i. 6. 19, ὁ δὲ Κόνων ἐπολιορκεῖτο καὶ κατὰ γῆν καὶ κατὰ θάλατταν.

23. αὐτοὶ ἐμβάντες—Xen. *Hel.* i. 6. 24, 'the Ath. manned 110 ships, embarking all of age to serve, whether bond or free'.

26. ἀναιρεθέντες—'recovered for burial'. The events of the battle of Arginusae (406) are known to all.

ιβ. οὐκ...κεῖνται—οὐκ negatives both the participle and the verb. Those whose bodies could not be found had nevertheless a bier in their honour and a part in the funeral ceremony: Thuc. ii. 34, μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, οἱ ἂν μὴ εὐρεθῶσιν ἐς ἀναίρεσιν.

32. τῇ ἡμετ. διαφορᾷ—the real cause of the overthrow of Athens was the disastrous defeat inflicted by Lysander at

Aegospotami in 405, of which no mention is here made, though the conditions on which peace was granted are referred to in the beginning of the next chapter.

35. *καὶ ἡττήθημεν*—sc. *ὑφ' ἡμῶν αὐτῶν*: a common ellipse where active and passive occur together: *Rep* ii. 358 E, *ὅταν ἀλλήλους ἀδικῶσί τε καὶ ἀδικῶνται*, sc. *ὑπ' ἀλλήλων*: see other instances in Stallbaum and Loers.

36. *ὁ οἰκείος πόλ.*—the struggle between the democracy under Thrasybulus and the thirty tyrants, B.C. 403.

39. *νοσήσαι*—a natural metaphor of disorder in the body politic: cf. *Hdt.* v. 28, *νοσήσασα στάσι*: *Dem.* etc. For aor. cf. 9. 30, note.

42. *πρὸς τοὺς Ἐλευσῖνι*—the thirty retired to Eleusis when Thrasybulus occupied Peiraeus; the adherents of the thirty remained in Athens (*ἐν ἅστει*).

*ib.* *ἔθεντο*—‘settled, ordered for themselves’, i.e. concluded: see *Lid.* and *Sc.* and note on *Thuc.* iv. 17 and 18.

46. *ὑπ' ἀλλήλων*—with *τελ.*, cf. note on *ἐπαίνου* *ἔτυχε*, 2. 4.

*ib.* *διαλλ.*—‘to reconcile them to each other by such means as are in our power’. *ἐν τοῖς τοιοῖσδε*, ‘on the occasion of ceremonies like this’.

48. *τοῖς κρατ. αὐτῶν*—the gods of the lower world.

## CHAPTER XV.

The selfish ambition of Sparta.

3. *ικανῶς*—the juxtaposition of this word with *κακῶς* is exceedingly ugly; and it is bracketed by Bekker and Loers as being merely a gloss explanatory of *οὐκ ἐνδεῶς*. Stallbaum however retains it, regarding *κακῶς παθόντες* as opposed to *ἡμύναντο* and *ικανῶς* to *οὐκ ἐνδεῶς*.

*ib.* *οὐκ ἐνδεῶς ἡμύναντο*—‘they retaliated in no inadequate degree.’

5. ὥς εὖ...οἶαν—for the double indirect interrogation cf. Dem. *Lept.* 485, *συγλεθ' ὃν τρόπον, ὃ ἄνδρες Ἀθ., ὁ Σόλων τοὺς νόμους, ὥς καλῶς, κελεύει τιθέναι.*

6. περιελόμενοι—‘stripping away’ like leaves from a tree. *περιαιρέω*, lit. ‘to take from around’: Thuc. iv. 51, *τείχος περιέῳλον*, of removing walls which surrounded a city.

7. ἐκείνους—the speaker is at Athens, among Athenians; he therefore calls the Greeks of Peloponnesus ἐκείνοι though they had been that moment mentioned.

ἀνθ' ὧν—i.e. ἀντὶ τούτων ὅτι, *in requital* for our good services.

9. μήτε Ἑλλησι—for Ἑλλησιν μήτε πρὸς ἄλ. κ.τ.λ.; or else the sentence is elliptic, its meaning being that Athens was determined neither to help (individual) Greek states against other Greek states, nor (the whole of Hellas) against a barbarian attack.

14. ταῦτ' ἐπραττον—‘pursued their purpose’: Lat. *hoc agebant*, made this their object, devoted themselves to this.

## CHAPTER XVI.

Athens is again obliged to take up arms, as the champion of the liberties of Greece.

1. οὐδ' ἐπ' ἄλλων—‘nor in the time of other men’: this is Bekker’s correction and gives an excellent sense. The manuscript reading is οὐδὲ πολλῶν ἀνθρώπων, which has no meaning. Stallbaum and Loers have οὐδὲ πρὸ πολλῶν ἐτών, for which there is some slight ms authority. Other conjectures are οὐδὲ παλαιῶν and οὐδὲ πολλῶν ἄνω γενεῶν.

It is to be observed that Socrates now proceeds to events subsequent to his own death, which was in 399.

2. οὐ...λέγοιμ' ἄν—the meaning is, ‘the subsequent events, should I relate them, would be no tales of ancient times’: the words οὐ πάλαι...γεγονότα form the predicate of τὰ μετὰ ταῦτα: so Loers, *neque enim vetera, quae sequuntur, referrem.*

4. τῶν τε Ἑλλήνων—this would have been followed by καὶ βασιλεὺς, had the regularity of construction been observed, but

it is changed by a slight 'anacoluthon', τὸ βασιλέα...ἀφικέσθαι being made an infinitive clause dependent on τὸ θειώτατον.

6. περιστῆναι αὐτῷ—with inf. clause: of a change or 'coming round' of fortune: Thuc. i. 120, ἐς τοῦναντίον περιέστη.

The Persians, in dismay at the victorious career of Agesilaus, succeeded in forming a Grecian confederacy against Sparta, B.C. 395.

8. ἀλλ' ἢ—'except'. This formula occurs only after an actual or implied negative. See Sandys's note on εἰ μὲν μηδ' ὡς ἄλλως...ἀλλ' ἢ, Isocr. *Paneg.* 42, § 7.

8. ἀπώλλυ—'tried to destroy', was for destroying: Soph. *O. T.* 1454, οἱ μ' ἀπωλλύτην.

15. αὐτῇ βοηθ.—by openly joining the league against Sparta.

20. φυγάδας δὲ καὶ ἐθ.—Conon escaped from Aegospotami and fled to Evagoras in Cyprus; he remained there some years, till he was put in command of the Persian fleet with Pharnabazus.

23. ὑπὲρ Παρίων—the reading is in all probability corrupt, as no war on behalf of the Parians is known to history. The confederacy against Sparta comprised the Argives, Corinthians and Thebans; names which have given rise to various conjectures as to the true reading. If I might add to the number I should suggest Περσῶν as giving a forcible sense and resembling Παρίων in form.

## CHAPTER XVII.

Her allies sacrifice the common interest and peace is made.

2. ἀπαγορεύοντας—see note on 14. 8. The Spartan naval power was unable to withstand the Graeco-Persian fleet.

3. ἀποστῆναι—'to withdraw, secede' from the alliance; or 'wash his hands of the matter', as in Dem. *F. L.* § 45.

4. οὕσπερ πρότερον—Thuc. viii. 58 gives the terms of a treaty by which the Lac. gave up Asia to the Persian King 412 B.C.

5. εἰ μέλλοι—as the price of his continuing our ally.

7. τῶν μὲν ἄλ... ἐψεύσθη—‘he was mistaken in’: so in act.: Soph. *Aj.* 1382, ἐψευσάς με ἐλπίδος.

11. οὐκ ἐτολμήσαμεν—‘could not bring ourselves’ thus to violate our feelings of honour and patriotism.

12. τό γε τῆς πόλ.—γενναῖον and ἐλεύθ. subject to ἐστι, βέβαιον etc. predicate.

14. διὰ τὸ εἶναι... Ἕλληνας—‘because we are’: Ἕλληνες in nom. because the construction is accommodated to the sense, as if ἡμεῖς or οἱ πολλοὶ had been the subject of the main sentence instead of τὸ τῆς πόλ. γεν.

*ib.* εἰλικρινῶς—‘purely, without admixture’. εἰλικρινής is derived either (1) from ἔλῃ, εἶλῃ, the sun’s warmth or the sunlight, and κρῖνω, or more probably (2) from εἶλω, to roll (or the kindred εἶλῃ or ἱλῃ = *grex, turma*) and κρῖνω, to test. According to the former derivation it means ‘held up and judged by the sunlight’; according to the latter the meaning is ‘discerned by rolling or sifting’ or ‘sifted into separate parcels’, and the word should be written εἶλ. with the aspirate: see Stallbaum on *Phaed.* 66 A, and Sandys on *Isocr. Demon.* 12, § 45.

15. Πέλοπες—‘Pelopses or Cadmuses etc.’, i.e. foreign adventurers like them: cf. *Symp.* 218 B, ὁρῶν αὐτὸ Φαιδρούς, Ἀγάθωνας κ.τ.λ.: *Phaedr.* 229 D, ὄχλος Γοργόνων καὶ Πηγάσων. The plural thus used has often a strong tinge of contempt, as when Clytemnestra calls her husband Χρυσήτιδων μείλιγμα, *Aesch. Ag.* 1430.

We may note a somewhat similar *class use* of the plural in Latin, e.g. *Hor. Sat.* i. 7, 8, *Sisennas, Barros, ut equis praecurreret albis*, where we should say, ‘a Sisenna, a Barrus’: so *Iuv.* x. 108, *quid Crassos quid Pompeios evertit?* ‘what overthrew a Pompeius and a Crassus?’

17. νόμῳ—‘by ordinance of man’, freq. opposed to φύσει: *Ar. Eth.* i. 3. 2: so *Hdt.* iv. 39, οὐ λήγουσα εἰ μὴ νόμῳ, of the (merely) *political* boundary of a country.

18. αὐτοὶ Ἕλληνας—‘very Greeks’, and Greeks only. αὐτός ‘self’ not uncommonly means ‘by one’s self’, hence *alone*: *Ar. Ach.* 504, αὐτοὶ γάρ ἐσμεν, of the Athenians when no



foreigners were in the city. In constr. ἔλ. is predicate in agreement with the subject of *οἰκοῦμεν*. Note in the following line the emphatic position of the pred. καθαρόν, 'genuine'.

19. ἐντέτηκε—'has sunk deep in', perf. intr. fr. ἐντήκω, to pour in while melted: Soph. *El.* 1311, μῖσος ἐντέτηκέ μοι.

20. ὅμως δ' οὖν—δ' οὖν corresponds closely to the Lat. *ceterum* and may generally be rendered 'however'. It is used, (1) as in the present passage, to resume the narrative or main argument after a longer or shorter digression: (2) merely as an adversative particle: cf. Aesch. *Ag.* 1042, εἰ δ' οὖν ἀνάγκη τῇσδ' ἐπιρρέποι τύχης, where see Paley's note. Sometimes we find an elliptic usage of εἰ δ' οὖν, 'if however (this may not be)': Soph. *Ant.* 722: Eur. *Hip.* 508.

ιβ. ἐμονώθημεν πάλιν—'we were left alone again' as when we stood out against Darius; cf. 18. 19.

23. εἰς ταῦτά, ἐξ ὧν—'to the same state as that in consequence of which', i.e. we were abandoned by our natural allies. καὶ πρότερον, lit. formerly *also*. καὶ is thus used in comparisons so freely that it is often difficult to give an equivalent rendering.

24. σὺν θεῷ—'with heaven's blessing': Ar. *Vesp.* 1085: ἅλλ' ὅμως ἀπωσόμεσθα ξὺν θεοῖς πρὸς ἐσπέραν. Note that σὺν is not commonly used by the best prose authors except in such phrases as this.

ιβ. ἄμεινον...ἐθέμεθα—referring to the 'peace of Antalcidas' concluded in B.C. 387. It was the work of Sparta, and only Sparta gained honour or advantage from it. The Greek cities in Asia were sacrificed, and the fruits of the long struggle which the Greeks had maintained against Persia were completely destroyed. The orator merely points out that Athens fared better than might have happened. Speaking of the same peace Demosthenes, *Androt.* 598, says εἰρήνης ἐτύχετε ὅποιας τινὸς ἐβούλεσθε, as if the Athenians had dictated terms to their foes.

25. τὰς ἡμετ. ἀποικίας—Lemnos, Imbros and Scyros were retained by Athens.

26. οὕτως ἀγαπητῶς—no doubt the Lacedaemonians were weary of the war, and glad to conclude peace, especially on advantageous terms.

28. ἐν Κορίνθῳ—after the Spartan victory at Coroneia (B.C. 394) the war between Sparta and the allied confederacy was carried on for the most in the territory of Corinth. *Lechaëum*, the W. port of Corinth, was betrayed to the Lacedaemonians by a Corinthian party, Xen. *Hel.* iv. 4.

30. ἐκβαλόντες—referring to the naval victory of Cnidos gained by Conon and Pharnabazus in B.C. 394, which destroyed the Spartan supremacy at sea.

## CHAPTER XVIII.

These are the deeds of your fathers. They call on you, their sons, to tread in their steps.

1. τὰ μὲν δὴ—‘these then are the deeds’. The sentence concludes with two appositional clauses, τὰ μὲν εἰρ. πολλὰ (sc. δυντα)...τὰ δὲ ὑπολ. κ.τ.λ.

6. μεμνημένους...πάντ’ ἄνδρα—the plural subject μεμν. is resolved into the distributive singular πάντ’ ἄνδρα, a construction very common with ἕκαστος. We have the same construction in Latin with *quisque*, e.g. Tac. *Hist.* ii. 44, *increpant, ...suum quisque flagitium aliis obiectantes*.

7. ὥσπερ ἐν πολέμῳ—like soldiers exhorting their comrades: the rest of the sentence is metaphorically expressed in military language.

8. μὴ λείπειν τὴν τάξιν—‘not to desert the post’: cf. Dem. *de Rhod. lib.* 200, where a comparison is drawn out between the duties of citizens and the duties of soldiers, τὴν ὑπὸ τῶν προγόνων τάξιν ἐν τῇ πολιτείᾳ παραδεδομένην λείποντας: so Socrates refuses to desert the post in which the gods have stationed him, Plat. *Apol.* 28 E, δεινὰ ἂν εἶην ἐργασμένος εἰ... τοῦ θεοῦ τάττοντος...λίπομι τὴν τάξιν. We have the subst. λιποταξία, ‘desertion’, Dem. *Meid.* 568: cf. λιποταξίου γραφή.

9. κακῇ—‘cowardice’: Aesch. *Sept.* 616, οὐχ ὥς ἄθυμον οὐδὲ λήματος κακῇ. κακία and κακός are used in the same sense: *Crito*, 45 E, κακία τινι καὶ ἀνανδρία: Hom. *Il.* viii. 153, Ἐκτωρ σε κακὸν καὶ ἀνάλκιδα φήσει.

11. λοιπῷ—'future', lit. remaining; so τὸ λοιπόν, 'for the future': ἄλλος on the other hand almost invariably refers to past time: e.g. Dem. *Lept.* 461, παρὰ δ' ὑμῖν ἀδεῶς ἂν ἂν λάβῃ τις ἔχειν ὑπῆρχε τὸν γοῦν ἄλλον χρόνον, 'in your city whatever a man has once received he *used* at any rate to be allowed to keep'. In this passage, in which the speaker is discussing a change of the laws for rewarding public services, he makes a rhetorical change of construction, and instead of saying ἔχειν ὑπάρχει, throws the sentence into the imperfect form. We have an exception in Dem. *Androt.* 594, τοῦτον δὲ πειράσομαι καὶ νῦν καὶ τὸν ἄλλον ἅπαντα ἀμύνεσθαι χρόνον, where the meaning is plainly 'for the future'.

13. δίκαιός εἰμι—δίκαιόν ἐστὶ μοι, 'I am bound in justice'.

15. εἴ τι πάσχοιεν—'in case anything happened to them', a well-known euphemism, meaning 'if they fell': so Thuc. iv. 38, ὁ ἐφηρημένος ἄρχειν, εἴ τι ἐκείνοι πάσχοιεν: cf. Cic. *Tusc.* i. 43. 104, Anaxagoras...quaerentibus velletne Clazomenas in patriam, si quid ei accidisset, auferri etc. Note that in sentences such as this, referring in *oratio obliqua* to past time, εἴ with the optative often represents ἥν with the subjunctive in *oratio directa*. Thus in English, as 'I will go' becomes 'he said he would go', so the command 'if anything happen (i.e. shall happen), do so' becomes 'he told us to do so if anything happened'.

17. λαβόντες δύναμιν—if the power were granted'.

18. ἀκούειν ἐκ. ἃ ἄν—the strictly regular constr. with verbs of hearing, acc. of *thing* heard and gen. of *person* from whom it is heard: Hom. *Od.* xii. 389, ταῦτα δ' ἐγὼν ἤκουσα Καλυψούς ἠυκόμοιο.

## CHAPTER XIX.

Courage and virtue are the only true and lasting possessions.

6. ἀβίωτον εἶναι—'life is not worth living': so *Legg.* 926 B, αἶς ἀβ. ζῆν κερκτημένῳ: also with βλος, Dem. *Meid.* 557, αἶβ. φερ' ἔσεσθαι τὸν βλον αὐτῷ.

8. τελευτήσαντι—‘after his death’, added in explanation of ὑπὸ γῆς.

9. εἰάν τι καὶ ἄλλο—for this idiomatic use of καὶ cf. *Madv.* § 223.

10. μετ’ ἀρετῆς—manliness, ‘manly courage’; but in l. 13 ‘virtue’ in general.

*ib.* τούτου λειπόμενα—‘failing in this’, sc. the *duty* of manly bravery: the neuter pronoun often thus takes the place of an abstract noun of different gender. For a similar use of the rel. see note on l. 4.

18. πανουργία—‘knavery, rascality’: *Cic. de Off.* i. 19, *scientia quae est remota a iustitia, calliditas potius quam sapientia est appellanda*. ‘Mere intellect’, says Julius Hare, ‘is as hard-hearted and as heart-hardening as mere sense; and the union of the two, when uncontrolled by the conscience, and without the softening, purifying influences of the moral affections, is all that is requisite to produce the diabolical ideal of our nature’ (*Guesses at Truth*).

19. διὰ παντὸς πᾶσαν πάντως—the reiterated forms of πᾶς give a deep emphasis to this impassioned appeal. So *infr.* 21. 29, πᾶσαν πάντων παρὰ πάντα τὸν χρόνον.

20. μάλιστα μὲν—‘in the first place’, ‘if possible’, of the *best course*; εἰ δὲ μὴ gives the *next best*: *Dem. Meid.* 564, μάλιστα μὲν θάνατος, εἰ δὲ μὴ, πάντα τὰ ὄντα ἀφέλεσθαι, ‘the best penalty for such a man is death, the next best the forfeiture of all his property’.

24. παρασκευάσαισθε—with fut. participle: *Thuc.* v. 8, τέχνη δὲ παρεσκευάζετο ἐπιθησόμενος, ‘he made his dispositions to attack the foe by stratagem’. παρασκευάζομαι very commonly takes fut. particip. with ὥς; also inf. with or without ὥστε; and prepositional constructions ἐπὶ, ὡς ἐπὶ, etc.

25. καταχρησόμενοι—‘to use up’ or ‘misuse’; like Lat. *abutor*.

26. οἰομένῳ τι εἶναι—‘thinking himself to be somewhat’. The following is from Lightfoot’s note on *Gal.* ii. 6, τῶν δοκούντων εἶναι τι, ‘those who are looked up to as authorities’.

'The expression is sometimes used in a depreciatory way as in Plat. *Apol.* 41 E, *ἐὰν δοκῶσι τι εἶναι μηδὲν ὄντες*: *Euthyd.* 303 c, *τῶν σεμνῶν δὲ καὶ δοκούντων τι εἶναι οὐδὲν ὑμῖν μέλει*: comp. Gal. vi. 3, *εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὄν*. The exact shade of meaning which it bears must always be determined by the context'. Here it is depreciatory of those who pride themselves on a honorable name without merit of their own. *τις* is used in the same way, e.g. Eur. *El.* 939, *ἡὔχεις τις εἶναι*: so in Lat. *aliquis, aliquid*: Cic. *ad Att.* iii. 15, *ut me velis esse aliquem*: Iuv. i. 74, *si vis esse aliquid*.

27. *τιμ. μὴ δι' ἑαυτόν*—cf. Iuv. viii. 74—76

*te censeri laude tuorum,*

*Pontice, noluerim sic ut nihil ipse futurae*

*laudis agas. miserum est aliorum incumbere famae.*

28. *εἶναι...τιμὰς*—'that there should be honours': the words *εἶναι τιμὰς γονέων* (the existence of honours) form the subject of the sentence, *καλὸς θησ.* (sc. *ἐστὶ*) being the predicate. Stallbaum compares Eur. *Med.* 145, *τί δέ μοι ζῆν ἐτι κέρδος*; 'what gain is further life to me?' Loers unnecessarily altered *καλὸς θησ.* into the accusative, making the whole a sentence in *oratio obliqua* dependent on the sense supplied from *γρόντας*.

30. *καὶ χρ. καὶ τιμ.*—we say *either...or*, disjunctively: the Greek idiom emphasizes the fact that *both* are discreditable, but without implying that *both* happen together: so *τε...καὶ* *infr.* l. 32, and often.

32. *ἀπορίᾳ*—'from lack'; dat. of the *instrumental cause*. *ἰδίων αὐτοῦ*, 'of one's own': Tit. i. 12, *ἰδιος αὐτῶν προφήτης*, 'a prophet of their own'. *ἰδιος* in classical Greek is always opposed in sense either to *ἀλλότριος* (as here) or to *κοινός*; in later Greek it sometimes is merely equivalent to *suus*. For construction of gen. of the personal pronoun in apposition to a possessive pronoun see Madv. § 67. The same construction is common in Latin with *meus, tuus* etc., cf. Cic. *de Off.* i. 33. 119, *ad suam cuiusque naturam*, 'to each one's own nature'.

33. *ἐὰν...ἐπιτηδεύσητε*—*ἐὰν, ὅταν* etc. with aor. subj.=*si* with second future in Latin.

*ιβ. φίλοι παρὰ φίλους*—Loers compares *Legg.* 740 E, *ἐκπομπὴ ἀποικιῶν φίλη γιγνομένη παρὰ φίλων*: *ιβ.* 915 E, *τὸν βουλόμενον ἐρανίζειν φίλον παρὰ φίλοις*: for other instances of juxtaposition see Bekker's note.



34. ἡ προσήκουσα μοῖρα—the same phrase is used *Phaed.* 113 E, and *Legg.* 903 E: in both passages it means the ‘due portion’ or *award* by which souls are assigned their fit habitation after death. The same meaning must be given here; though both Stallbaum and Bekker follow Loers in rendering it *mortis circumlocutio*, ‘a periphrasis for death’.

36. εὐμένως—‘will give you kindly welcome’: so *Crito* 54 c, οἱ ἐν Ἀιδου νόμοι οὐκ εὐμ. σε ὑποδέχονται. εὐμενής is especially used of the favour of divine and superhuman powers.

37. εἰρήσθω—lit. ‘let this have been said’; let this suffice, this be the end.

## CHAPTER XX.

Do not sorrow over much: but be strong and true. The city will be true to you.

3. μὴ ξυνοδύρεσθαι—dependent on *χρή*, as is shown by the context.

14. ἢ μὴ ἡμ. εἶναι—‘either that they are not truly our parents’: *ἡμέτεροι* nom. because it belongs to the subject of the sentence.

*ib.* ἢ ἡμῶν—‘or that we are belied by those who praise us’: *Rep.* 391 D, οἷα νῦν καταψεύδονται αὐτῶν, of the false legends about heroes and demigods.

15. *χρή* δὲ οὐδέτερα—sc. *γίγνεσθαι*: the infinitive is often thus supplied from the context: *Hom. Il.* xvi. 721, τίπτε μάχης ἀποπαύει; οὐδέ τί σε *χρή*, ‘why dost thou cease from battle? ’tis not right (to cease)’.

16. *ἔργῳ*—to be taken with *εἶπαι*. *εἶναι*. *ἔργῳ* is opposed in sense to *λόγῳ*; here it is contrasted with the verbal eulogies of the orators.

*ib.* *φαινομένους*—with *ὄντας*: note the distinction between *φαίνομαι εἶναι*, I appear to be, and *φαίνομαι ὢν*, I appear being, i.e. I manifestly am. The emphatic cadence of the following words is to be observed, and the double juxta-position τῶ ὄντι... ὄντας—*ἄνδρας ἀνδρῶν*: cf. *supr.* 19. 33, φίλοι παρὰ φίλους. Loers cites *Legg.* 950 A, *καινοτομίας ἀλλήλοις ἐμποιοῦντων ξένων ξένοις*:

*Politic.* 303 c, μεγίστους δὲ ὄντας μιμητὰς καὶ γόητας μεγίστους γίγνεσθαι τῶν σοφιστῶν σοφιστάς. Other instances may be found in Bekker's note.

18. τὸ μὴδὲν ἄγαν—'the (well-known saying) *Nothing too much*'. In this sentence τὸ μ. ἄγ. is the subject, πάλ. λεγ. being predicate in apposition therewith. Note the use of the present λεγόμενον and λέγεσθαι of a *current saying*: so freq. τὸ λεγόμενον, used adverbially, as *the saying goes*.

ib. μὴδὲν ἄγαν—prohibitive; Lat. *ne quid nimis*. This saying is commonly attributed to Chilon of Lacedaemon. The following is the account given by Plato, *Protag.* 343 B: οὗτοι (the Seven Sages) καὶ κοινῇ ξυνελθόντες ἀπαρχὴν τῆς σοφίας ἀνέθεσαν τῷ Ἀπόλλωνι εἰς τὸν νεῶν τὸν ἐν Δελφοῖς, γράψαντες ταῦτα ἃ δὴ πάντες ὕμνοῦσι, γινώθι σαυτὸν καὶ μὴδὲν ἄγαν. See Stallbaum's and Wayte's notes on the passage. Such sayings were characteristic of the poets and philosophers of the sixth century B.C. For the Seven Sages compare Grote's *History of Greece*, ch. 38, p. 80. Ancient authorities vary considerably as to the authorship of the various maxims ascribed to them, and even as to their number and their names.

19. ὅτῳ γὰρ ἀνδρὶ—this passage is translated at length by Cicero, *Tusc.* v. 12. 36.

ib. εἰς εἰαυτὸν ἀνῆρτηται—'depend on himself': Cic. *ex se apta sunt*: cf. Dem. *fals. leg.* 346, ἀναρτωμένους ἐλπίσιν ἐξ ἐλπίδων, 'depending on one hope after another.

21. αἰωρεῖται—'hang in suspense, waver': Thuc. vii. 77, ἐν τῷ αὐτῷ κινδύνῳ αἰωροῦμαι. Cicero thus renders the passage: *nec suspensa aliorum aut bono casu aut contrario pendere ex alterius eventu et errare coguntur*.

22. καὶ τὰ ἐκείνου—nom. to ἠνάγκασται. ἐκεῖνος, 'that other', is the (supposed) man who is without independence.

23. ἄριστα παρῆσκ.—Cic. *huic optime vivendi ratio comparata est*. The man thus minded possesses the four cardinal virtues, righteousness of life (=justice), temperance, courage, and prudence.

35. εἴ τις ἔστι—so Isocr. *Evag.* 189, εἴ τις ἔστιν αἰσθησις τοῖς τετελευτηκόσι περὶ τῶν ἐνθάδε γιγνομένων: cf. Plat. *Legg.* 927 A, διεξελεθῆναι, ὥς ἄρα αἱ τῶν τελ. ψυχῶν δύναμιν ἔχουσι τινα

τελευτήσασαι, ἣ τῶν κατ' ἀνθρώπων πραγμάτων ἐπιμελοῦνται. Aristotle *Eth.* i. 10 (11). 5, argues that any knowledge which the dead may have of things on earth must make but a feeble impression, not strong enough at any rate to affect their happiness.

36. οὕτως—'in this way': by thus acting, explained by the participles which follow: *Gorg.* 478 c, ἀρ' οὖν οὕτως ἀν... εὐδαιμονέστατος ἀνθρώπος εἴη, ἰατρευόμενος; ἀχάριστοι, 'unpleasing', opp. to μάλιστ' ἀν χαρίζονται.

39. τὰ ἡμέτερα...—'what concerns us', almost=ἡμεῖς, but less direct. The following words remind us of a passage in Pericles' speech, addressed to the parents of the slain, *Thuc.* ii. 44, τὸ δ' εὐτυχές, οἱ ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἶδε μὲν νῦν τελευτῆς ὑμεῖς δὲ λύπης.

42. ἐνταῦθα τρέποντες—*Gorg.* 494 ε, ἄγω ἐνταῦθα: so ἵνα, ἐκεῖ etc. are often used with verbs implying direction or motion, just as we say to *look there*, to *come here*, instead of *thither* and *hither*.

46. παρακελευοίμεθ' ἄν—'we would make this appeal': the optative thus used is almost equivalent to the future indicative, but less strong and direct. The speakers first put forward their request with moderation: and then add that they know that the city will do her part, even without words of theirs.

Stallbaum, with some manuscript authority, reads the imperf. ind. παρεκελευόμεθ' ἄν, 'we should make (lit. have been making) this appeal', i.e. if it were necessary, but this is not the case.

## CHAPTER XXI.

The city is the true guardian of those who are left alone. Conclusion of the speech.

4. τῶν μὲν...τῶν δέ—the children )( the parents. δέομαι here takes gen. of the person and inf.= 'we beg of you to do this': for other constr. see dict.

8. ἴστε που—‘ye know, I doubt not’. που (=surely, I presume, etc.) is, ‘with Attic urbanity, used in matter of certainty, to intimate that, before the speaker proceeds with his argument, he waits for the hearer to affirm the point, or call it to mind’, Madvig, § 272.

The speech concludes like that of Pericles, by promising that the children will be cared for by the state (Thuc. ii. 46). The subject is however dwelt upon here at greater length and more in detail.

ιδ. νόμους θεμένη—the mid. is used of the state, or people who enact or pass laws for *their own government*, the act. is used of an absolute governor who imposes laws on his subjects, or (very freq. in the orators) of the individual legislator or proposer of a law.

9. περί—‘in relation to’, with νόμ. θεμένη.

11. ἀρχῇ—‘an authority’; a common use of the abstract for the concrete, which is natural when the office itself is the thing to be considered rather than the actual incumbent for the time. ἡ ἀρχή=ὁ or οἱ ἐν τῇ ἀρχῇ; αἱ ἀρχαί=οἱ ἐν ταῖς ἀρχαῖς: cf. note on τὰ τέλη (=τοὺς ἐν τέλει), Thuc. iv. 15.

ιδ. ἀρχῇ ἥπερ μέγιστη ἐστίν—the chief Archon (ἐπώνυμος) was entrusted with the care of the parents and orphans of those who fell in war, and with the education and guardianship of the children.

15. ἐν πατρός σχήματι—so Legg. 859 A, ἐν πατρός τε καὶ μητρός σχήμασι: ιδ. 918 E, ἐν μητρός καὶ τροφοῦ σχήματι.

16. ἐπειδὴν εἰς ἀνδρὸς τέλος ἴωσιν—either ‘when they reach the final point of man’s estate’, i.e. when they *at last become men*—in which case the gen. is *subjective* like τέλος σωτηρίας 12. 11: or τέλος=‘class, position’. The latter view is supported by the phrase τελεῖν εἰς, lit. to *pay to*, i.e. be rated with, or belong to: Legg. 923 E, εἰς ἀνδρας τελεῖν, ‘to be of man’s estate’: Hdt. ii. 51, ἐς Ἑλληνας τελέουσι. Loers cites from the *Epinomis*, 992 D, εἰς πρεσβύτου τέλος ἀφικομένοις: he however suggests the propriety of reading τελῶσιν.

17. ἀποπέμπει—a slight ‘anacoluthon’ or irregularity of construction: the strictly regular order would be καταστάσα...ἐτι τε παισὶν οὔσι, καὶ ἐπειδὴν...ἀποπέμπουσα. Such variations are

far from uncommon, especially in sentences with τε, and often gain in effect and grace more than they lose in grammatical precision.

ib. πανοπλία κοσμήσασα—on attaining his eighteenth year an Athenian was enrolled among the ἐφηβοί, and after a certain period of preliminary training served till his twentieth year in the περιπόλοι or frontier and garrison guard. By πανοπλία is denoted the full defensive and offensive equipment of a man at arms; spear, sword, shield, helmet and corslet; ὅπλα often bears the same meaning.

18. ἐνδεικνυμένη...διδούσα—‘by this gift of their fathers’ arms displaying and calling to their memory their fathers’ virtues’. In the next clause διδούσα by a change of constr. is followed by the inf. = ‘granting, permitting them’.

20. οἰωνοῦ χάριν—‘for the sake of good omen’: οἰωνός, lit. one of the larger birds, from the flight or cry of which omens were sought, hence an omen generally. So Thuc. vi. 27, of the mutilation of the Hermae, when the Sicilian expedition was about to sail, τοῦ ἐκπλου οἰωνὸς ἐδόκει εἶναι. Cf. Hor. Od. i. 15. 5,

*mala ducis avi domum  
quam multo repetet Graecia milite.*

id. Epod. xvi. 22, *secunda  
ratem occupare quid moramur alite?*

ib. ἀρχεσθαι λέναι—it was especially important that the beginning of anything, such as a journey, an expedition, or a new state of life, should be attended by auspicious circumstances. ἀρξοντα μετ’ ἰσχύος, ‘to rule with a strong hand’, as would be typified by the youth entering on his new life fully armed.

23. καθ’ ἕκαστον ἐν.—Thuc., ii. 34, says that the Athenians throughout the Peloponnesian war held a public funeral, ὅποτε ξυμβαλῇ αὐτοῖς, ‘whenever it befell them’, i.e. every year when citizens had fallen in the field.

25. ἀγῶνας—Isocrates begins his speech in praise of Evagoras of Cyprus, by thus addressing his son and successor: ‘I see, Nicocles, that you honour your father’s memory not only with rich and numerous offerings, but also with cho-



russes and music and gymnastic contests, and moreover with horse races and races of triremes'.

27. **υἱός**—gen. as if from a form *υιεύς*, which however is not found. The irreg. declension is most common in gen. and dat. singular and nom. and gen. plural; see Lid. and Sc.

27. **ἐν...μοίρᾳ καθεστηκυῖα**—i.e. the city takes on herself all the obligations of relationship, both towards the fallen soldiers and their parents and children. For *ἐν μοίρᾳ* cf. *Phileb.* 54 c, *ἐν τῇ τοῦ ἀγαθοῦ μοίρᾳ ἐστί*, 'it stands in the condition of the good'.

29. **πᾶσαν πάντων**—cf. 19. 19.

33. **ῥᾶστοι θερ.**—'most fit to take care of others and be taken care of'. Usually *ῥᾶστοι ἐστε θερ.* = *ῥᾶστόν ἐστι θερ. ὑμᾶς*, as we say 'it is an easy thing to do': cf. note on Thuc. iv. 10, *ῥᾶστοι εἰσιν ἀμύνεσθαι*, 'they are most easy to repel'.

33. **νῦν δέ...ἄπιτε**—This abrupt dismissal closely resembles Pericles's closing words, Thuc. ii. 46, *νῦν δὲ ὁπολοφυράμενοι ὃν προσήκει ἕκαστος ἄπιτε*. The spurious funeral speech ascribed to Demosthenes (p. 1400) ends in a similar way, *ὕμεις δὲ ἀποδυράμενοι...ἄπιτε*.

The aor. participles mean that the due rites of lamentation have been already performed; for the funeral oration was the concluding part of the whole ceremony (Arnold, on Thuc. l. c.).

## CHAPTER XXII.

Menexenus thanks Socrates and implies his belief that he made the speech himself.

14. **πρό γ' ἄλλων πολλῶν** = 'prae ceteris multis'. The reading is uncertain: *πολλήν* has good manuscript authority, and *πρός γε ἄλλων* is found, but gives no good sense. Stallbaum, following Heindorf, suggests *καὶ πρὸς γ' ἄλλην πολλήν*, 'and moreover, I am very grateful to the narrator as well'.

16. **εὖ ἂν ἔχοι**—'well, we shall see': lit. 'it would be well': no refusal, but less than a promise.



## APPENDIX A.

Euthyphro 2. 10,

τὸ δαιμόνιον φῆς παντὶ ἐκάστοτε γίνεσθαι.

The δαιμόνιον or δαιμόνιον σημεῖον was a voice by which Socrates believed himself to be warned from time to time. Its effect was always to *stop* him from something which he was about to do, never to urge him to a course of action.

We find him in the *Phaedrus* stopped in the course of a speech by 'the divine sign', and again in the *Republic*, mentioning it as having restrained him from renouncing philosophy, and entering on public life. We cannot take the obvious view that Socrates means simply the voice of conscience; for he expressly says that it is something peculiar to himself, which had been bestowed it may be on no one else. He regarded it as external to himself and supernatural; in fact as an intimation of the divine will which he was bound to obey.

No one probably will suspect Socrates of deliberate and sustained imposture on such a subject: on the other hand it would be strange if there had been a taint of insanity or monomania in one who was mentally and bodily so vigorous and strong.

Mr Henry Jackson, Fellow of Trinity College, Cambridge, has maintained with much probability that Socrates may have been subject to an hallucination of the sense of hearing, by which his own thought conveyed to the brain an impression of sound externally produced. Such an hallucination would not be inconsistent with perfect bodily and mental health in all other respects. See *Journal of Philology*, Vol. v., p. 233.

It may be however that Socrates intended to symbolise some mental phenomenon which he believed to be a special gift not granted to others besides himself.

## APPENDIX B.

Euthyphro 5. 30,

ἔχον μίαν τινὰ ἰδέαν.

The word *ἰδέα*, as used in this passage and 7. 14, is easily understood as denoting a *general conception*, by means of which we are able to give a general definition, in order to classify things as pious or impious, just or unjust, and the like. *εἶδος* is the realization or manifestation of the *ἰδέα*, as seen in actual things. I have rendered it 'class-characteristic', as making the context clear, in the one passage where it occurs in the *Euthyphro* (7. 13).

The doctrine of Ideas however plays so important a part in the Platonic philosophy that a short space must be devoted to its fuller discussion.

The *idea*, as defined by Plato, is 'that which is common to the many of like name': again, '*ideas* are arrived at by the method of division' (*διαίρεσις*): cf. *Symp.* 211, *Politicus* 262. That is to say the idea represents the *universal* or *genus*, that which we conceive in general concepts: this is the essence of things and the one true object of knowledge.

So far the Ideal theory is really a development of the 'general definitions' of Socrates (τὸ καθόλου ὀρίεσθαι), and serves to fix a theory of class-names. But, whereas Socrates did not give his general definitions or conceptions an existence apart from those objects to which they applied, Plato transferred these general conceptions to a higher region (τὸ νοητόν), apprehended only by man's highest faculty (*νοῦς*), and gave them a separate existence.

But, on the principle of Parmenides, that 'thought and being are the same' (τὸ γὰρ αὐτὸ νοεῖν τε καὶ εἶναι), the Ideal theory, from being a simple doctrine of abstract terms or conceptions, became a theory of existence. Parmenides had already

attempted to settle the question of the connexion between the world of visible objects ( $\tau\alpha\ \delta\acute{o}\rho\alpha\tau\acute{\alpha}$  or  $\phi\alpha\iota\nu\acute{o}\mu\epsilon\nu\alpha$ ) and that of pure thought ( $\tau\alpha\ \nu\omicron\eta\tau\acute{\alpha}$ ) by denying the reality of visible existence. Plato attempted a solution by arguing that all  $\phi\alpha\iota\nu\acute{o}\mu\epsilon\nu\alpha$  exist by *participation* ( $\mu\acute{\epsilon}\theta\epsilon\epsilon\iota\varsigma$ ) in the ideas. Thus ideas became causes, causes even of the existence of material objects, manufactured as well as natural; e.g. beds, tables, chairs, etc., although it has been suggested that this materialistic view of the theory was simply intended to adapt it to vulgar comprehension.

The *idea* is the pattern or archetype ( $\pi\alpha\rho\acute{\alpha}\delta\epsilon\iota\gamma\mu\alpha$ ) of which all existing objects are images or copies ( $\epsilon\acute{\iota}\delta\omega\lambda\alpha$ ,  $\epsilon\acute{\iota}\kappa\omicron\nu\epsilon\varsigma$ ,  $\delta\omicron\mu\omicron\iota\acute{\omega}\mu\alpha\tau\alpha$ ): it is eternal ( $\alpha\acute{\iota}\delta\iota\omicron\nu$ ), unchangeable ( $\acute{\alpha}\kappa\iota\nu\eta\tau\omicron\nu$ ), exists by itself ( $\alpha\upsilon\tau\acute{o}\ \kappa\alpha\theta'\ \alpha\upsilon\tau\acute{o}$ ), apart from sensible objects ( $\pi\alpha\rho\acute{\alpha}\ \tau\alpha\ \alpha\iota\sigma\theta\eta\tau\acute{\alpha}$ ), but yet has community ( $\mu\acute{\epsilon}\theta\epsilon\epsilon\iota\varsigma$ ) with sensible objects—but in what way we are not told. The highest idea is the idea of the good, which is the sun of the intellectual world (cf. *Rep.* vi. concluding chapters).

With regard to the distinction  $\epsilon\acute{\iota}\delta\omicron\varsigma$  )(  $\iota\delta\acute{\epsilon}\alpha$ , note that although Aristotle frequently substitutes  $\epsilon\acute{\iota}\delta\omicron\varsigma$  for  $\iota\delta\acute{\epsilon}\alpha$ , yet the terms are not synonymous or convertible.  $\epsilon\acute{\iota}\delta\omicron\varsigma$  points to a more material, less abstract class of objects than would be denoted by  $\iota\delta\acute{\epsilon}\alpha$ . Roughly to state the case,  $\epsilon\acute{\iota}\delta\omicron\varsigma$  points to a realisation of the more abstract  $\iota\delta\acute{\epsilon}\alpha$  (cf. *Ar. Eth.* i. 6. 10).

Compare with this use of  $\epsilon\acute{\iota}\delta\omicron\varsigma$  the distinction  $\gamma\acute{\epsilon}\nu\omicron\varsigma$  )(  $\epsilon\acute{\iota}\delta\omicron\varsigma$  = 'genus' )( 'species' : 'genera' )( 'formae generum'.



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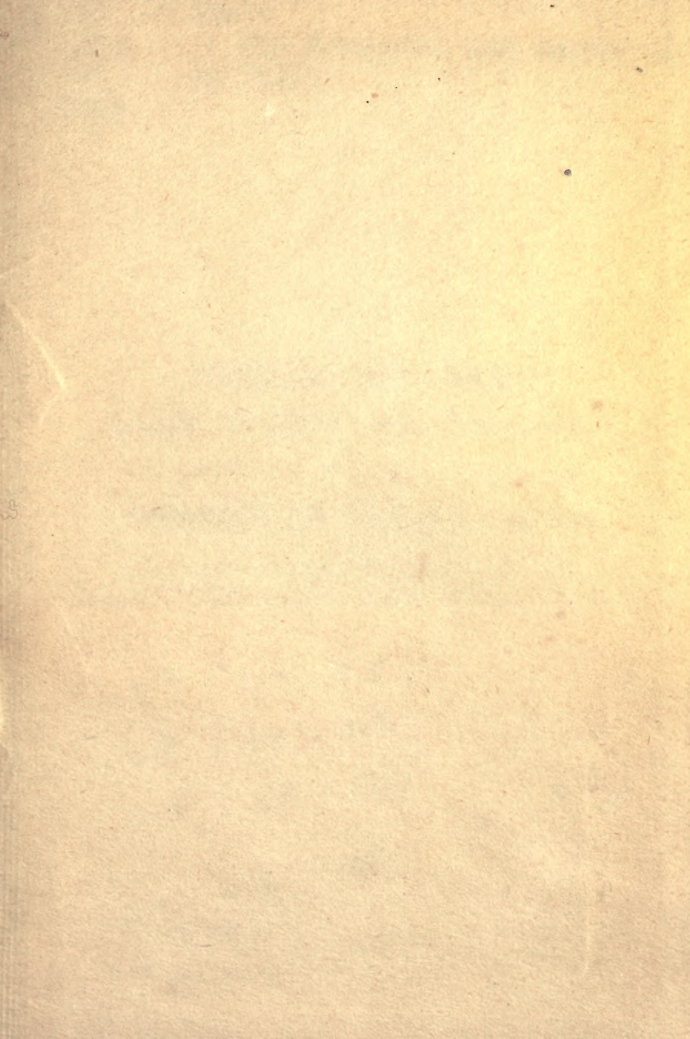
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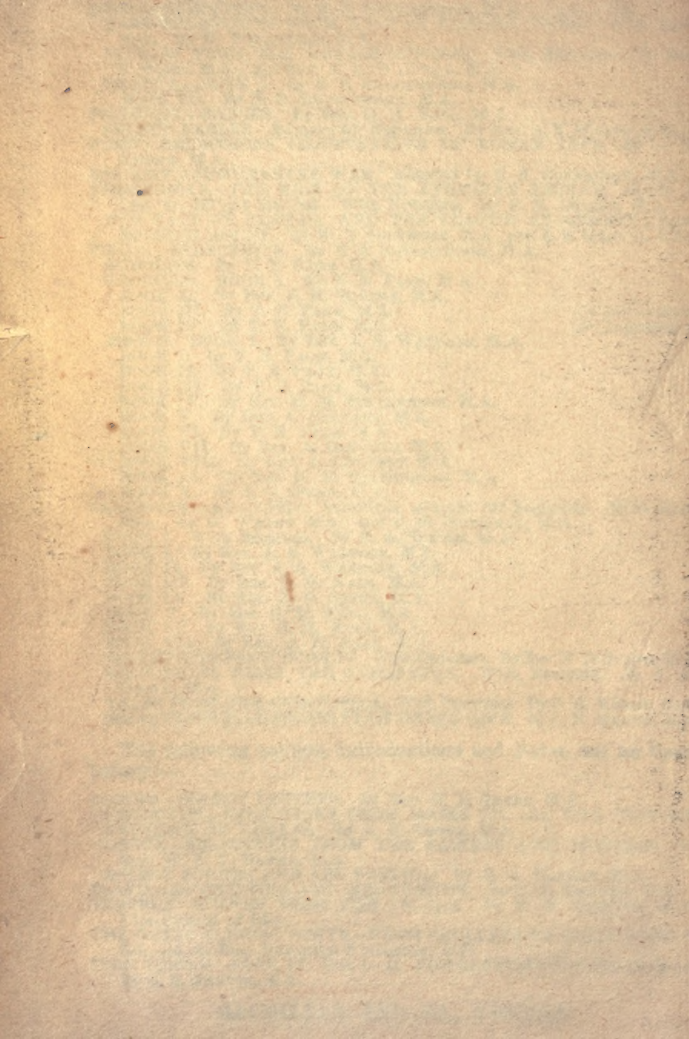
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